Vedic Astrology Series

SAMBHU HORA PRAKASA

By Punja Raja (16th century A.D.)

English translation & Commentary
By R. Santhanam

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Dr. Kirtikant Sharma
R. Santhanam
14-9-1994

ॐ श्री गणेशाय नमः ॥

पुञ्जराज विरचित

शम्भु होरा प्रकाशः

Punja Raja's

Sambhu Hora Prakasa

English Translation
with notes by
R. Santhanam

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Preface

I have great pleasure in placing this monumental work on Hindu astrology before the discerning readers which has been possible only with the grace of Sarasvathi and the Nava Grahas.

The very foundation of Hindu astrology is the gift it has received from the venerable sages of the land who devoted their lives for the cause of universal welfare, a tradition since thousands of years. Sages were the main link between the Almighty and the living beings on the earth. Their contributions exist in all fields of ancient Knowledge.

Following the footsteps our sages, many later day exponents like Varaha Mihira, Prithu Yasas, Kalyana Varma, Bala Bhadra, Vaidya Natha and Mantresvara extracted the essence of ancient works and gave us excellent works. The names of these works are only too well-known to be recapitulated here.

Punja Raja, our present author, also deserves a special mention among such geniuses.

Since these works have been mainly in chaste and difficult Sanskrit, translation of these into various languages, including English, has become a dire necessity to keep the tradition alive. Men of letters, namely Chidambara Iyer, Dr. Kern, V. Subrahmanya Sastry, Prof. M. Rama Krishna Bhatt, Pandit Seetaram Jha, Devchand Jha, Dr. Muralidhar Chaturvedi and a host of others have rendered memorable service to the lovers of astrology and astronomy by making many of the rare gems in astrology in English, Hindi etc. with their own commentaries. But for these noble men, classical astrology perhaps would be beyond our reach in a perfect form.

With all the efforts invested by these writers, many original books yet remain inaccessible to the general public for English translations are not yet available. Keeping this shortcoming in view, I had the good fortunes of bringing out English versions of many important and rare works like Deva Keralam (3 volumes), Parasara Hora (1st vol), Saravali (2 Vols) etc. etc.. In continuing my humble efforts, I am now amidst the readers with the present work.

Punja Raja's exact period and place of living was not known. Known accounts only place him in the initial part of the 16th century, i. e. a little later than Bala Bhadra, compiler of the magnum opus, *Hora Ratnam*. As we gather from the present text, Punja Raja wrote this book for the pleasure of his king called Sambhu.

A careful study of this work would not fail to tell us that many of the axioms found herein may not be easily located in known texts. Thus we have an advantage of enriching our knowledge further. The reader will be highly impressed by the originality of the author both in Sanskrit and astrology.

There is a total of 1349 slokas covered in twenty chapters. with colossal quintessence of astrology.

I do not propose to deal at length about the contents of the book in this preface, for I have explained each and every difficult aspect according to my ability in the relevant places. Yet I would like to lay stress upon the importance of certain chapters like Bhava effects, life-span calculations under different methods like Amsayu in a very detailed and accurate manner, effects of dasas and sub periods, use of Ashtaka Varga in the most brilliant possible manner, and many varieties of special and rare yogas. Even famous portions respecting Raja Yogas, their interruptions, Pancha Maha Purusha Yogas, planetary conjunctions etc. have been ably dealt with by Punja Raja.

With the availability of this first-ever English translation of this most important classical work, I believe, a long-felt need is somewhat fulfilled. For I have plans, and am striving, to bring out rare books like Jyotisharnava Navaneetham, Brihad Yavana Jataka of Sphuji Dhvaja, Vriddha Yavana Jataka (or Meena Raja Jataka) of Meena Raja and Bala Bhadra's Hora Ratnam.

I have in fact tried to do full justice to my responsibilities in the present assignment. Maybe I failed here and there. Yet I pray to the reader to be generous to my faults and continue to give me the same amount of encouragement.

New Delhi
Vikrama 2051, Ashadha Paurnami
July 22, 1994

R. Santhanam

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ॐ श्री गणेशाय नमः ।

शम्भुहोरा प्रकाशः ।
Sambhu Hora Prakasa
of Punja Raja Daivagna

अथ राशि भेदाध्यायः । १ ।
Chapter 1 - The Various Signs

मङ्गळाचरणम् ।

सानन्दं परमं शिवं सगिरिजं भक्ताभिलाष प्रदं
गीर्वाणार्चित पादपद्म युगळं श्रीरेणुकां सिद्धिदां ।
सिन्दूरोल्लसितं गजेन्द्रवदनं मार्ताण्ड मुख्य ग्रहान् ।
वंदेऽहं गरुडध्वजं च शिरसा श्रीमाधवाख्यं गुरुं ॥ १ ॥

Benediction:

1. My obeisance to the All-pervading Lord Siva adoring Girija (his consort) who grants the wishes of his devotees and whose pair of lotus-feet is worshipped by gods. To Renuka Devi who bestows *Siddhi* (on her devotees). To Lord Ganesa with the face of an elephant that glitters with *Sindhura* (red lead). To the planets (*Nava Grahas*) with the Sun as their chief. To Lord Vishnu whose flag adores Garuda (the divine eagle). And to my preceptor named Madhava.

Notes: The author offers his reverential feelings to Renuka Devi also, apart from Lord Siva and others. Renuka Devi was sage Jamadagni's spouse and mother of Parasu Rama. She was beheaded by her own son upon the order of sage Jamadagni and from then onward, she attained divinity. In certain parts of the country, she is worshipped as a deity.

ग्रन्थारम्भप्रयोजनम् ।

ब्रह्मं सूर्यसमुद्भवं शिवशिवा संवादजं हौरिकं
श्रीमद्भर्ग वशिष्ठ शौनक शुक व्यासादिभिः कीर्तितं ।
शास्त्रं सत्य वराह रेणुक मणित्थाद्यैश्च यद्विस्तृतं

तत्सारं परिगृह्य कोमलपदैः श्रीमच्छिवानुज्ञया ॥ २ ॥

2. With the will of the illustrious Lord Siva, explained in simple words in this treatise are those sayings (or axioms) of Brahma, Surya, Siva, Parvati, Garga, Vasishta, Saunaka, Suka, Vyasa and others including those narrated by Satyacharya, Varaha Mihira, Renuka, Maniththa etc.

Notes: The author was a great devotee of Lord Siva who was the Originator of incomparable and indestructible wisdom in various fields like Astrology and Tantra. Punja Raja relied on the axioms of such unquestionable authorities like Brahma, Surya, Siva and Parvati.

Since he had reproduced the views of such great authorities, the instructions found in the present work, *Sambhu Hora Prakasa* are akin to brilliant gems. The reader will know their true value as he progresses with the study of the work.

शिवमुखैर्गदितं च निजागमैर्भगणजं गगनेचरजं फलम् ।
ललित निर्मल कोमल सत्पदैःसुमतिना कृतिना हि विरच्यते ॥३॥

3. Effects produced by planets have been discussed in the various Agamas by Siva and other authorities. These are now reflected (by Punja Raja) with an excellent disposition in a charming and pure language.

विद्वद्गम्यं खेटलीला विलासं होराचार्यः पुञ्जराजः करोति ।
होरासारं शंभुहोरा प्रकाशं रम्यैर्वृत्तैः शंभु भूपालतुष्टयै ॥ ४ ॥

4. Inspiration: The sportive deeds of planets which are decipherable by scholars are charmingly put forth in the form of astrological essence by Jyotishacharya Punja Raja for the pleasure of king Sambhu.

Notes: The author has not stated the time period during which he flourished. Known accounts state that the king, Sambhu, lived in the later part of the 16th century. Thus, the present work can be said to have been written over 300 years ago.

ज्योतिःशास्त्रप्रशंसा।

चक्षुर्भूतमिदं कृतेश्च विधिना ज्ञातुं प्रवृत्तं खेर्होरारूयं
व्यवहारकं च गणितं स्कन्ध त्रयं ज्योतिषम् ।

तत्सूर्येण मयासुराय कथितं प्रत्यक्पुरे
रोमकेऽप्यध्येतव्यमिलामरैश्च परम पुण्यं रहस्यं यतः ॥ ५ ॥

5. In Praise of Astrology: Lord Brahma imparted to the Sun God the knowledge of astrology, consisting of three Skandhas (systems), which is the eye of the Vedas. In turn, the Sun God passed it on to the demon called Maya in Romaka Pura in the west which knowledge thus spread in the world. Hence it is a meritorious and secretive science.

Notes: Astrology, the eye of the Vedas, has three Skandhas. Skandha is a chapter or section of a book or system. The three branches are *Siddhanta* (a canonical account of astronomy), *Samhita* (methodically arranged text to generally foresee civic events) and *Hora* (genethliacal astrology including horary, electional etc.).

Romaka was a famous astronomer, *Cf Romaka Siddhanta*. His place of origin remains unknown.

Our ancient scriptures recognize the demon Maya as a great architect as well, reference to whose magnificent creation of the assembly hall for Yudhishthira's Rajasooya Yaga occurs in the epic *Maha Bharata*. He had also built the three cities, of gold, of silver and of steel, which later Lord Siva destroyed.

Maya was also famous for having removed the originally uncountable and fierce rays of the Sun god, leaving only a thousand, on the command of Lord Brahma. The removed rays were turned by Maya into Lord Indra's weapon called "Vajra".

The word "west" in the original should not be interpreted as Western countries, although some may be tempted to interpret Romaka Pura as modern "Rome". Neither the Romans have such accounts in their history nor Rome was a place for Vedic astrology. So also Greece.

ज्योतिषशास्त्रे सप्त सिद्धान्ताः ।
आद्यः सिद्धान्तः स्मृतः सोमसंज्ञो यो वै दुर्गायै शिवेनप्रयुक्तः ।
अन्यो धात्रा निर्मितो ब्रह्मसंज्ञः सूर्येणोक्तः सौरसंज्ञस्तृतीयः॥६॥
वाशिष्ठाख्यः पौलिशो लोमशश्च पाराशर्य्यः सांप्रताचार्यसंज्ञः ।
प्रोक्ताः सिद्धांतास्त्वमी सप्तसंख्या व्यक्ताव्यक्तै र्भूरिभेदैः समेताः ॥ ७ ॥

6 - 7. The Seven Siddhantas: The first Siddhanta is known as the *Soma Siddhanta* which was taught to Durga (i.e.

Parvati) by Lord Siva. The other one is the *Brahma Siddhanta* authored by Lord Brahma. The third one is the Surya Siddhanta expounded by the Sun God. There are also those that go in the names of their expounders, viz. Vasishta, Paulisa, Lomasa and Parasara. These are the seven Siddhantas dwelling upon various *Drik & Vakya Ganitas*.

दैवज्ञ लक्षणम् ।

होरापार समुद्र पारगमने नूनं समर्थो महान् पाटचारूये
गणिते च बीजगणिते यो दर्भ गर्भाग्रधीः ॥
सिद्धांते स्फुट वासनाप्रकथने भेदैरनेकैर्युते गोले
स्यात्कुशलः स एव गणको योग्यः फलादेशके ॥ ८ ॥
भोज्यं यद्वत्सद्रसं वै विनाऽऽज्यं राज्यं यद्वद्राजहीनं न भाति ।
नो भात्येवं सत्सभा वक्तृहीना तद्वद्दैवज्ञोऽपि गोलानभिज्ञः ॥९॥
त्रिस्कंधज्ञो दर्शनीयः प्रशांतः श्रौत स्मार्त्तोपासने निष्ठचित्तः ।
निर्दम्भो यः सत्यवादी प्रसन्नो दैवज्ञो वै स स्मृतो नेतरश्च ॥१०॥

8 - 10. Astrologer's Qualifications: (a) The astrologer should be highly capable of crossing the boundless sea of astrology. His mind should be so sharp as the blade of *Kusa* with knowledge of *Paati* and *Bija* Ganitas (i.e. arithmetic and algebra). He should have clear taste for Siddhantic knowledge and be learned in *Gola* branch (dealing with terrestrial and celestial globes) full of multifarious secrets. Only such an astrologer is entitled to declare effects of planets.

(b) The astrologer *sans* the knowledge of *Gola* branch is akin to food with good essence but without ghee, such kingdom without a king, and such an assembly of men seeking enlightenment without a gifted speaker.

(c) The astrologer should be versed in the three Skandhas, be endowed with impressive looks, of peaceful disposition, an expert in the Vedas and traditional laws (*Srota* and *Smartha*), and a devoted person. He should be bereft of pride, be truthful and a pleased soul. Otherwise not. (That is, bereft of these qualifications, one cannot be a true astrologer.)

Notes: (a) *Kusa* grass = *Poa cynosuroides*, grass with long pointed stalks used in rituals.

जन्मपत्र लेखे मङ्गलश्लोकाः ।

भद्रं पङ्कजिनीपतिः कुमुदिनीप्राणेश्वरः सद्युतिं
माहेयो विभवं बुधो निपुणतां दीर्घायुषं गीष्पतिः ॥
दैत्येज्यः प्रभुतां शनिर्विजयितां सिंहीसुतोऽभीष्टतां
केतुर्यच्छतु वैरिसंघदलनं ब्रह्माच्युतेशाः सुखम् ॥ ११ ॥

11. Auspicious Verses to be written in a Horoscope: "May the Sun God cause auspiciousness, the Moon splendour, Mars wealth, Mercury skill, Jupiter longevity, Venus lordship, Saturn success, Rahu fulfilment of desires, Ketu destruction of the band of foes, and the Trinity, viz. Brahma, Vishnu and Siva, happiness."

Notes: This and the following sloka are meant to invoke auspicious forces for the all-round well-being of the child.

आदित्य प्रमुखाश्च ये दिविचरास्तारागणैः संयुता
मेषाद्या अपि राशयो गणपतिर्ब्रह्मेश लक्ष्मीधराः ॥
गौर्याद्याः किल मातरोऽष्ट वसवः शक्रश्च सप्तर्षयस्ते रक्षंतु
सदैव यस्य विमला पत्री मया लिख्यते ॥ १२ ॥

12. "May the groups of stars including the Sun and others that move in the Heavens, the signs consisting of Aries and others, Lords Ganesa, Brahma and Siva, Divine Mothers like Gauri, the eight Vasus (Vedic deities viz. Dhruva, the Moon, the Wind God & *C*), Indra and the Saptarishis (seven sages, viz. Vasishta etc.) protect (the child) whose pure (i. e. flawless) horoscope is being written by me (i.e. the astrologer concerned)."

प्रागुत्थानां कर्मणां व्यंजयित्री सौख्यायुः श्रीतेजसां वर्द्धयित्री ॥
नाना संपत्तुष्टि पुष्टि प्रदात्री यस्येयं वै लिख्यते जन्मपत्री ॥ १३।

13. The horoscope is capable of revealing the Karma (good and bad deeds) of previous births, happiness, life-span, wealth, increased splendour, satisfaction and vigour.

प्राग्जनौ तु सदसद्विमिश्रितं कर्म यन्मनुजनैरुपार्जितम् ॥
तद्विपाकमिह हौरिकागमो व्यञ्जयत्यपि दशाक्रमेण च ॥ १४ ॥

14. Karma: The good, bad and mixed kinds of deeds of the past and the results thereof in the current birth are revealed by the horoscope with the help of Dasa periods.

वर्णावली तु लिखिता भुवि मानवानां
धात्रा ललाटपटले किल दैववित्ताम् ।
संवाचयत्यपि च हौरिकशास्त्रदृष्ट्या
नान्यो घटादिसकलं तमसि त्वदीपः॥ १५ ॥

15. Astrologer's Superiority: Only the astrologer, and not others, is capable of deciphering the series of letters (in the form of destiny) engraved on the foreheads of the men of the earth, by Lord Brahma. Just as one without the help of a lamp cannot see things like pot (i.e. household articles & *C*) in darkness.

नराङ्गे राशिन्यासो राशिस्वामिनश्च ।
शीर्षारूयं वदनं च बाहुयुगलं हृच्चोदरं कटयथो
बस्तिर्गुह्यमुरू च जानु जघनौ पाददूयं वै क्रमात् ।
मेषाद्याः किल राशयः समुदिताः पूर्वैः सुबोधाय ये त्वेके
लग्नमतश्च काद्यवयवा ज्ञेयास्तु निःसंशयम् ॥ १६ ॥

16. Distribution of Bodily Limbs among Signs: Head, face, the pair of arms, heart, belly, waist, lower abdomen, secret parts, thighs, knees, the hinder part ("जघन" also denotes buttocks, hip and loins), and the feet are said to be under the rulership of the signs commencing Aries, by ancient men. Some hold the view that these are to be seen from the ascendant and other houses. Without doubt, these estimates be made (accordingly).

Notes: This verse enlists the rulership of important bodily limbs counted from Aries which can be arranged as under.

Aries:	Head;	Taurus:	Face;
Gemini:	Arms;	Cancer:	Heart;
Leo:	Belly;	Virgo:	Waist;
Libra:	Lower abdomen;		
Scorpio:	Secret parts;		
Sagittarius:	Thighs;	Capricorn:	Knees;
Aquarius:	Hinder part (as well as buttocks & *C*);		
Pisces:	Feet.		

These can be also applied with reference to the natal ascendant of a person. Such as, the 1st house ruling head, the 2nd house face; the 3rd house arms, the 4th house heart, so on and so forth.

Lungs are ruled by Gemini and the 3rd house. Belly includes liver, and spleen. Scorpio and the 8th house include rectum.

Some authors assign "heart" to the sign Leo. However, the 4th house and Cancer rule heart as per authorities like Badarayana, Surya and Bala Bhadra,. The 5th house has nothing to do with heart. Leo features in respect of heart for, obviously, it is ruled by the Sun. Aquarius has a predominant lordship over the ill-health of heart. That is why, the sign Aquarius is called "Hridroga" meaning heart diseases, vide sloka 22 of this chapter. Thus, the role of Aquarius in respect of heart should be seen only in negative light and not positive light. For example, a favourable planet in Aquarius need not insure health of the heart while an inauspicious planet therein affects the heart adversely.

कुजः सितो बुधो विधुर्भग ज्ञ शुक्र भूमिजाः ।
सुरेज्य मंद सूर्यजा गुरुः क्रियाच्च मेश्वराः ॥ १७ ॥

17. Lords of Signs: Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are the lords of Aries etc.

Notes: The 12 signs of the zodiac remain under the rule of the nine planets thus:

Aries:	Mars	Taurus:	Venus
Gemini:	Mercury	Cancer:	The Moon
Leo:	The Sun	Virgo:	Mercury
Libra:	Venus	Scorpio:	Mars
Sagittarius:	Jupiter	Capricorn:	Saturn
Aquarius:	Saturn	Jupiter:	Pisces

It will be observed that the Sun and the Moon get one sign each while the other five planets get two each.

राशिनामानि ।
छागः क्रियो मेष इहाव्यजौ स्ताद्वृषोक्ष गावो वृषभश्च तापुरिः ।
द्वन्दो नृयुग्मो मिथुनोऽथ युग्मोऽथो —
वैणिकारूयो जितुमोऽथजित्मः॥ १८ ॥

18. Names of Signs: The sign Aries is known as *Chaaga, Kriya, Avi* and *Aja*. Taurus is identified by other names such as

Ukshaa, Gau, Vrishabha and *Taapuri. Dvandva, Nruyugma, Yugma, Vainika, Jituma* and *Jitma* are other names for the sign Gemini.

कर्कः कुलीराह्वय कर्कटौ च -
सिंहाख्य कण्ठीरव केसरी च।
लेयो मृगेन्द्रश्च हरिश्च कन्या
बालाऽबला स्त्री प्रमदांगनाख्या ॥ १९॥
पाथोन नामाथ तुलाधरः स्यात्तुलाघटौ जूक तुलौ च तौलिः।
कौर्प्यश्च कीटश्च सरीसृपश्च स स्यादलि वृश्चिक संज्ञ उक्तः ॥ २० ॥

19 - 20. *Kulira* and *Karkata* are the other names for the sign Cancer. Leo has its synonyms in *Kanthirava, Kesari, Leya, Mrigendra* and *Hari. The terms Baala* (बाला), *Abala, Stri, Pramada, Angana* and *Paathona* denote Virgo. *Tuladhara, Tulaa* (तुला), *Dhata* (घट), *Juka, Tula* (तुल) and *Tauli* are for the sign Libra. Scorpio is known as *Kaurpya, Keeta, Sarisrupa* and *Ali.*

धनुर्द्धरश्चापधरो धनुश्च कोदण्ड संज्ञश्च शरासनश्च।
चापो हयस्तौक्षिक कार्मुकोऽथ धन्वी-
धनाख्यो धनुषस्तथोक्तः ॥ २१ ॥

21. *Dhanurdhara, Chaapadhara, Dhanu, Kodanda, Sarasana, Chaapa, Haya, Taukshika, Kaarmuka, Dhanvi* and *Dhanusha* indicate Sagittarius.

आकोकेरो मृगो नक्रो मकरो मृगवक्त्रकः।
घटः कुम्भधरः कुम्भो हृद्रोगः कलशः स्मृतः ॥ २२ ॥

22. Capricorn is known by such other names as *Aakokera, Mruga, Nakra,* and *Mrugavaktra.* The terms *Ghata, Kumbhadhara, Hridroga* and *Kalasa* indicate Aquarius.

शफरी पृथुरोमाऽन्त्यो मत्स्यो मीनो झषस्तिमिः।
राशिसंज्ञाः स्मृता ह्येताः प्राचीन मुनि सम्मताः ॥ २३ ॥

23. *Saphari* (शफरी), *Pruthuroma, Antya, Matsya, Jhasha* and *Thimi* denote Pisces. Such synonyms for the various signs have been acceptable to the sages of lore.

Notes: The various Sanskrit synonyms mentioned for the

12 signs are not just out of academic interest which were used in ancient days by the exponents for various reasons. Some of these names signify certain properties of the respective sign as exemplified in the notes for sloka 16 *supra*.

राशिस्वरूपम्।

झषद्वयं मीन इति प्रदिष्टो नक्रो मृगास्यो मिथुनो नृयुग्मम्।
वीणागदाभृच्च तुलाधरो ना धनुर्द्धरो ना धनुरश्वजघः ॥ २४ ॥
तरिस्थिता तु कन्यका हुताशसस्यसंयुता।
सरिक्क कुंभपूरुषो घटः स्वनामवत्परे ॥ २५ ॥

24 - 25. Appearances of Signs: Pisces resembles a pair of fish, Capricorn a deer, Gemini a female and a male adoring a lute and a mace, Libra a holder of scales, Sagittarius one wearing an arch and with lower half as that of a horse, Virgo a girl holding fire and corns in her hands and seated in a boat, and Aquarius a man holding an empty pot. Rest of the signs possess such appearances as due to their names.

राशीनां रक्तादिवर्णाश्चरादिसंज्ञाश्च।

रक्तः सितो हारित पाटलौ च पाण्डु र्विचित्रस्त्वसितः पिशंगः।
स्यात्पिंगलः कर्बुर बभ्रुशुभ्रा वर्णास्त्वजादेः क्रमशो निरुक्ताः ॥ २६॥

26. Colours of Signs: Blood-red, white, green, pale red, yellowish white, variegated (with a tinge of brilliance), black, reddish-brown, golden yellow, variegated, deep-brown and pure white are the complexions of Aries and others in order.

चर स्थिर द्विमूर्त्तयो ह्यसौम्य सौम्यकौ क्रमात्।
अयुग्म युग्म संज्ञकौ नर स्त्रियौ क्रियादिह ॥ २७ ॥

27. Classifications: The signs commencing from Aries are classified as movable, fixed and dual; as malefic and benefic; as odd and even; and as male and female respectively.

Notes: The various signs have been classified thus:

Aries -	movable. malefic, odd, male.
Taurus -	fixed, benefic, even, female.
Gemini -	dual, malefic, odd, male.
Cancer -	movable, benefic, even, female.
Leo -	fixed, malefic, odd, male.

Virgo - dual, benefic, even, female.
Libra - movable, malefic, odd, male.
Scorpio - fixed, benefic, even, female.
Sagittarius- dual, malefic, odd, male.
Capricorn - movable, benefic, even, female.
Aquarius - fixed, malefic, odd, male.
Pisces - dual, benefic, even, female.

राशीनां दिग्वर्ण द्विपदादि दिनबलाद्याः ।
मेषोक्ष वीणाधर कर्कटाद्याः पूर्वादितः सूरिभिरूहनीयाः ।
राजन्य विट्शूद्र धरासुराश्च सर्वं फलं राश्यनुसारतः स्यातू ॥ २८ ॥

28. (a) Directions: Aries, Taurus, Gemini and Cancer along with their trines denote the directions commencing the east.

(b) Similarly these signs rule rulers, men of trading community, Soodras and Brahmanas. The various effects will occur according to the (nature of) various signs.

Notes: (a) Aries, Leo and Sagittarius indicate the east;
Taurus, Virgo and Capricorn the south;
Gemini, Libra and Aquarius the west; and
Cancer, Scorpio and Pisces the north.

The concerned sign becoming significant in respect of work, missing person, hidden wealth, direction for travel etc. will indicate such directions. For example, if the sign Cancer is connected with one's livelihood, he will settle or better settle, in the northern direction.

(b) The same groups of signs as above indicate men of various castes thus:

Aries and its trines - Men of royal clan.
Taurus and its trines - Brahmins.
Gemini and its trines - Vaisyas (traders).
Cancer and its trines - Soodras.

Planetary directions and castes are different and do not coincide with the ones ruled by the signs under their ownership.

It will be useful to locate the strongest planet and strongest sign when considering an issue and declare favourable results accordingly in a particular direction. Weak signs and weak planets denote loss and obstacles in their directions.

नक्राद्यखण्डं धनुषः परार्द्ध गो सिंह मेषाश्च चतुष्पदाः स्युः ।
कन्यानृयुग्मं घट कुंभभुच्च चापाद्यखण्डं द्विपदाः प्रदिष्टाः ॥ २९ ॥
मृगोत्तरार्द्धं शफरीकुलीरौ नीरेचराः कीटक एव कीटः ।
संध्या द्युरात्रं बलिनो भवंति कीटा नराः सार्प्यचतुष्पदाख्याः ॥ ३० ॥

29 - 30. Quadruped Signs etc. : The first half of Capricorn, the second half of Sagittarius, and (the whole of the three signs viz.) Taurus, Leo and Aries are quadruped signs. Virgo, Gemini, Aquarius and the former half of Sagittarius are biped signs. The second half of Capricorn, (and the whole of) Pisces and Cancer are watery signs. Scorpio is the insect sign and is strong in twilight hours. Strong in day time are the biped signs as well, while watery signs and quadruped signs gain strength in night hours.

Notes: Sandhya or twilight hours should be understood as three Ghatikas (72 minutes) from the time of visibility of half of solar disc, and a similar duration from the setting of half of the solar disc. That is these are morning and evening twilights. This is based on *Hora Ratnam*, chapter 5, verse 7, quoting sage Kasyapa.

Similar view is found in verse 14, chapter 9 of *Brihat Parasara Hora Sastra* (Vol. 1, English translation by R. Santhanam).

The 12 Rasis are divided as biped (human) etc. as under:

Quadruped signs (Chatushpada): Taurus (bull), Leo (lion), Aries (ram), 1st half of Capricorn (deer), 2nd half of Sagittarius (half-horse).

Biped or human signs (Dvipada Rasi): Virgo (a virgin), Gemini (male and female), Aquarius (a man carrying a pot) and 1st half of Sagittarius (half-male).

Watery signs (Jala Rasi) : Cancer (ocean), Pisces (fish), and 2nd half of Capricorn (crocodile).

Insect sign (Keeta Rasi) : Scorpio (a hole meant for scorpion).

दिग्बलमदृश्य दृश्य चक्रार्द्धञ्च ।
लग्नस्थिताः पूर्वगता नराख्याश्चतुष्पदा याम्य गताः खभस्थाः ।
कीटाः प्रतीच्यां बलिनोऽस्तसंस्था रसातलस्था जलजाश्च सौम्ये ॥३१॥

31. Directional Strength: Biped signs assume strength in the east, that is the ascendant, quadruped signs in the south,

i.e. the 10th, the insect sign in the 7th, i. e. the west, and watery signs in the north, i. e. the 4th.

लग्नस्य भोग्या द्युनभस्य भुक्ता अदृश्यखडानुदिते च संज्ञे ।
भोग्यांशका द्यूनगृहस्यभुक्ता दृश्यंविलग्नस्य तथोदिताख्यम् ॥ ३२ ॥
प्रागर्द्धसंज्ञं गगनस्य भोग्याः पातालग्नस्य च भुक्तभागाः ।
प्रोक्तं भचक्रस्य च पश्चिमार्द्धं तुर्यस्य भोग्या गगनस्य भुक्ताः ॥ ३३ ॥

32 - 33. (a) Visible & Invisible Halves: From the portion to elapse in the ascendant to that that has elapsed in the 7th is called invisible half and "*Anudita*" or not risen. Beginning with the portion yet to elapse in the 7th through the portion that has already elapsed in the ascendant is known as visible half and is "*Udita*" or risen.

(b) Occidental & Western Halves: Occidental half of a horoscope contains the portion that is yet to elapse in the 10th through the elapsed portion of the 4th. From the portion yet to elapse in the 4th to the portion that has elapsed in the 10th, it is western half.

Notes: (a) For an easy grasp, 180 degrees ahead of the cusp of the ascendant through the 4th house is invisible half or Adrisyardha, and 180 degrees behind the ascendant's cusp through the meridian is visible half or Drisyardha.

(b) Similarly 180 degrees behind the meridian degree through the 7th house is western half or "Parardha" or "Paschimardha" or "Uttarardha". 180 degrees ahead of the 10th cusp through the ascendant is occidental half, or eastern half or Poorvardha. The 7th is the western direction, and the ascendant is the eastern direction of a horoscope.

द्युनिशबलपृष्ठोदयाद्याः ।
मेषो वृषद्वन्द्वकुलीरचापकुरङ्गवक्त्राश्च निशाबलाः स्युः ।
तुलाधरो वृश्चिककुम्भभृच्च कन्यालिमीना दिवसात्मिकाः स्युः ॥३४ ॥

34. Diurnal & Nocturnal Signs: Aries, Taurus, Gemini, Cancer, Sagittarius and Capricorn are strong during night (and are nocturnal signs). Libra, Scorpio, Aquarius, Virgo, Leo and Pisces have strength in day time (and are diurnal signs)

Notes: Six signs are day signs and six are night signs as

above. That is, these signs are strong in the respective periods. These have a special use in Horary astrology to know whether the querist was born during day time or night time. These will be further useful in knowing the time of birth of a child to be born, or working back the Adhana ascendant with the help of birth time. Such uses have been discussed in my work *Essentials of Predictive Hindu Astrology*.

अविर्वृषः कर्कधनुर्द्धराश्च पृष्ठोदयाख्याः समृगाः सदोह्याः ।
कन्यातुलायुग्मघटालिसिंहाः शीर्षोदयाख्या ह्युभयोदयोऽन्त्यः॥३५॥

35. Prishtodaya etc.: Aries, Taurus, Cancer, Sagittarius and Capricorn are Prishtodaya signs rising with back. Virgo, Libra, Gemini, Aquarius, Scorpio and Leo are Seershodaya signs, rising with head. Pisces is Ubhayodaya sign, rising with both head and back.

राशिबलाबलज्ञानम् ।

स्वस्वामिना वीक्षितसंयुतो वा बुधेन वाचस्पतिना प्रदृष्टः ।
स एव राशिर्बलवान् किल स्याच्छेषैर्यदा दृष्टयुतो न चात्र ॥ ३६ ॥

36. Strength & Weakness: The sign that is in aspect to or occupation by its lord, or to Mercury or Jupiter is deemed strong provided it is not so related to others.

Notes: The present sloka deals with a sign while sloka 38 deals with Bhava. In respect of a sign, Venus is not included. But in case of a house, the term "benefic" should not exclude Venus.

राशिर्यदा खेटयुतो न दृष्टः स्वीयस्वभावात्स्वफलं ददाति ।
दृष्टोऽथ युक्तः सदसद्ग्रहेण पापोऽपि सौम्यः शुभदोऽपि पापः ॥ ३७ ॥

37. Should a sign be unaspected or unoccupied by a planet, its results will materialise according to its own nature. A malefic planet in relation to a benefic by aspect or company will give favourable effects while a benefic so related to a malefic will turn untoward.

यो यो हि भावः पतिदृष्टयुक्तोऽथवा शुभैस्तस्य च वृद्धिरस्ति ।
हानिस्त्वसौम्यैरथ तद्विलोमाच्चिन्त्यं फलं रन्ध्ररिपुव्ययानाम् ॥ ३८ ॥

38. Bhava Effects: (a) Whichever house (or Bhava) is

connected with its lord or a benefic by aspect or company will deliver increased effects.

(b) There will be decline in effects in case of a house that is involved with a malefic planet.

(c) In case of the 8th, 6th and 12th, this should be reversed.

Notes: (c) The last condition involving the 6th etc. needs a different understanding. Malefics related to these houses will help delivery of good effects while benefics will be baneful. That is the view generally held by all classical texts.

But in actual experience, it varies from issue to issue on hand. A malefic in the 6th is found to promote ill-health; in the 8th, he affects life-span (except of course Saturn); and in the 12th, he makes the native spend away his wealth easily and will drive him to questionable associations. Whereas an unsullied benefic in the 6th protects health as far as possible; in the 8th he gives longevity, wealth and inheritance; and in the 12th savings and spending on good accounts are promoted.

On very limited occasions, the present aphorism as stated in classicals remain valid. Malefics in these houses should be exceedingly strong and favourable for the ascendant to be auspicious. Similarly, benefics should be feeble in strength and unfavourable for the ascending sign to be inauspicious.

भावसंज्ञाः ।

मूर्तिर्धनाख्यः सहजः सुखं च सुतारिपत्नीमृतिधर्मकर्माः ।
सायव्यया वै तनुतो विचिन्त्या भावा अमी द्वादश हौरिकाख्यैः॥३९ ॥

39. Names of Bhavas: Murthi, Dhana, Sahaja, Sukha, Suta, Ari, Patni, Mruti, Dharma, Karma, Aaya and Vyaya are respectively indicative of the 12 houses commencing the ascendant.

Notes: The above mentioned terms are synonyms for the respective houses. The 12 houses in a horoscope basically indicate the following:

The 1st house:	*Murthi* (body, figure)
The 2nd house:	*Dhana* (wealth)
The 3rd house:	*Sahaja* (co-born)
The 4th house:	*Sukha* (general happiness)
The 5th house:	*Suta* (off-spring)
The 6th house:	*Ari* (foes)

The 7th house: *Patni* (wife; husband for a female)
The 8th house: *Mriti* (death, i.e. life-span)
The 9th house: *Dharma* (righteousness, religion)
The 10th house: *Karma* (deed, or profession)
The 11th house: *Aaya* (gains)
The 12th house: *Vyaya* (expenditure)

Each house indicates several aspects of our lives which the reader will gather in the ensuing pages and elsewhere.

सप्तवर्गकथनं तत्साधनं च।

क्षेत्रं होरा त्र्यंशसप्तांशकश्च नन्दांशो वा द्वादश त्रिंशदंशाः।
पूर्वैः प्रोक्ताः सप्तवर्गाः समौजे होरे स्यातामिन्दुरव्यो रवीन्द्वोः ॥ ४० ॥
द्रेष्काणाः स्युः स्वीयपंचाङ्कपानां सप्तांशाः स्युस्त्वोजराशौ स्वभाद्याः।
द्यूनाद्युग्मे द्वादशांशाः स्वभाद्या विज्ञेयास्ते हौरिकैर्बुद्धिमद्भिः ॥ ४१ ॥

40 - 41. Sapta Vargas: Rasi, Hora, Drekkana, Saptamsa, Navamsa, Dvadasamsa and Trimsamsa constitute what is called Sapta Vargas. In even signs, the Horas or halves of signs are ruled by the Moon and the Sun while in odd signs by the Sun and Moon respectively. The drekkana lordships go to the lord of that very sign, the 5th and the 9th lords therefrom in order. For even signs, the counting is from there itself, and for odd signs from the 7th thereof, in case of Saptamamsa.

Notes: There are in fact 16 Vargas or Shodasa Vargas. But some texts like the present one stop at Sapta Varga not because 16 Vargas did not exist in their times. But because the calculations of life-span are done away with 7 Vargas only. For example, even in Amsayu, perhaps the toughest among dasa systems and life-span calculations, only 7 Vargas are used. Such chapters are found *infra*.

Details of calculations of Hora, drekkana etc. are available in almost every book on astrology. To avoid repetition, these are not being explained in our notes.

नवांशकाः।

मेषे हरौ चापधरे त्वजाद्याः कन्योक्षनक्रेषु मृगान्नवांशाः।
जूके घटे वैणिकभे तुलाद्याः कर्कालिमीनेषु च कर्कटाद्याः ॥ ४२ ॥

42. Navamsas: The various Navamsas are to be reckoned thus. From Aries in respect of Aries, Leo and Sagittarius; from

Capricorn in respect of Virgo, Taurus and Capricorn; from Libra in respect of Libra, Aquarius and Gemini; and from Cancer in respect of Cancer, Scorpio and Pisces.

शरेषुनागादिसमीरणानां भौमार्किजीवज्ञसितास्त्वधीशाः ।
त्रिंशांशकानां विषमे समर्क्षेषूक्ताद्विलोमाः खलु जातकज्ञैः ॥ ४३ ॥

43. Trimsamsas: (a) Mars, Saturn, Jupiter, Mercury and Venus respectively rule 5, 5, 8, 7 and 5 degrees in odd signs as Trimsamsa portions.

(b) The reverse applies to even signs.

केन्द्रादिसंज्ञाः ।

अथ च केन्द्रचतुष्टयकण्टकं तनुसुखाम्बरसप्तमभं स्मृतम् ।
पणफरं धनलाभसुताष्टमं सहजशत्रुनवांत्यमपोक्लिमम् ॥ ४४ ॥
मूलत्रिकोणं नवपञ्चमर्क्षं स्यात्त्रित्रिकोणं नवमं च तद्वत् ।
षष्ठं त्रिकं वैरिगृहं निरुक्तं तुर्याष्टमर्क्षं चतुरस्रसंज्ञम् ॥ ४५ ॥
दुश्चिक्यलाभांबरषष्ठगेहं प्रोक्तं तथैवोपचयं त्रिकं तु ।
षडंत्यरंध्रं च निजं नवांश वर्गोत्तमाख्यं विबुधा वदन्ति ॥ ४६ ॥

44 - 46. Angles and Others: (a) The four Kendras or Kantakas are the ascendant, 4th, 10th and the 7th. Panapharas or succedents are the 2nd, 11th, 5th and the 8th while Apoklimas or cadents are the 3rd, 6th, 9th and 12th.

(b) The 9th and 5th are Trikonas or trines. The 9th is particularly known as Tri-trikona. The 6th is a Trika sthana and the house of foes. The 4th and 8th are Chaturasras. Upachayas are the 3rd, 11th, 10th and 6th. The 6th, 12th and 8th are Trika sthanas or evil houses. The Navamsa similar to the Rasi is identified as Vargottama.

भावानां संगृहीतनामानि ।

लग्नं मूर्तिः कल्पमाद्यं वपुः स्यादंगं देहश्चोदयाख्यं तनुश्च ।
स्वं कोशार्थाख्यं कुटुंबंधनं च प्रांत्यं-
रिष्फश्चांत्यमाख्यंव्ययं स्यात् ॥ ४७ ॥

47. Synonyms of Bhavas: Lagna, Murthi (figure), Kalpa, Aadya (beginning), Vapu (body), Anga (body), Deha (body),

Udaya (rising) and Tanu (body) stand for the ascendant. Sva, Kosa, Artha, Kutumba (family) and Dhana (wealth) denote the 2nd house. Prantya, Rishpa, Antya (end) and Vyaya (expenditure) are other names for the 12th house.

अम्बा तूर्यं वाहनं वेश्मबंधू गेहं पातालं सुखं वै सुहृच्च ।
क्षेत्रं भ्वृक्षं नीरमंबूदकाख्यं संज्ञा प्रोक्ता तूर्यभावस्य तज्ज्ञैः ॥ ४८ ॥

48. The 4th house is known as Amba (mother), Turya, Vahana (conveyance), Vesma, Bandhu (kinsfolk), Geha (house), Paataala (Nadir), Sukha (happiness), Suhrid (friends), Kshetra (lands), Bhu (lands), Ruksha, Neera (water), Ambu (water), and Jala (water).

दुश्चिक्यविक्रमपराक्रमभं तृतीयं भ्राता ततः सहजभं गदितं पुराणैः ।
स्यादष्टमं निधनजीवितमायुरंध्रं छिद्रं -
ततो लयपदं मृतियाम्यसंज्ञम् ॥ ४९ ॥

49. Duschikya, Vikrama, Parakrama, Bhrata, and Sahaja are the names for the 3rd house. Ashtama, Nidhana (death), Jeevitha (life), Aayu (life-span), Randhra, Chidra, Layapda, Mruti (death) and Yaamya are the various names indicating the 8th house.

व्यापार मेषूरणमध्यकर्ममानास्पदाज्ञाजनकं च राज्यम् ।
खमंबरं वै गगनं नभश्च व्योमाख्यमुक्तं दशमं पुराणैः ॥ ५० ॥

50. Vyapara, Meshurana, Madhya, Karma (acts), Maana (honour), Aaspada (position), Ajna (authority), Janaka (father), Rajya (kingdom), Kha (skies), Ambara, Gagana (skies), Nabha (skies) and Vyoma (skies) are all for the 10th house.

विद्यात्मजाख्यं तनयं तनूजं वाग्बुद्धिसंज्ञं किल पंचमं स्यात् ।
गुर्वाख्यमुक्तं नवमं तपश्च भाग्याभिधं धर्मपथज्ञ पुण्यम् ॥ ५१ ॥

51. Vidya (learning), Atmaja (progeny), Tanaya (offspring), Tanooja (offspring), Vaak (speech) and Buddhi (intelligence) denote the 5th house. Guru, Tapas, Bhagya, Dharma Patha and Punya are for the 9th house.

Notes: The author has assigned "speech" to the 5th house

instead of the 2nd house. Only the 2nd house is referred to as "Vaak Sthana" or house of speech by all other texts. Punja Raja's basis is unknown. It is only the 2nd house that is connected with speech. Similarly, Vidya or learning should be better under the 4th house.

जामित्रमस्तं मदनं द्युनं द्यूनं स्मरं मदः ।
स्त्री कामाख्यमिति प्रोक्तसप्तमं पूर्वसूरिभिः ॥ ५२ ॥

52. The 7th house is known as Jaamitra, Astha (setting), Madana (sexual passion), Dyuna, Smara, Mada, Stri, and Kaama indicate the 7th house.

षष्ठं शत्रू रिपुर्द्वेष्यः सपत्नाख्यं च वैरिभम् ।
भवलाभागमप्राप्तिमायमेकादशं स्मृतम् ॥ ५३ ॥

53. The 6th house has its other names in the terms Shashta (the 6th), Satru (foes), Ripu (foes), Dveshya (odiousness), Sapatna (step-mother), and Vairi (foes). Bhava (भव), Labha (gain), Aagama (*Cf* the Vedas and Upanishads), Praapti (acquisition), and Aaya (income) signify the 11th house.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च ।
होरासारे शम्भुहोराप्रकाशे राशेर्भेदाध्याय आसीत्सुपूर्णः ॥ ५४ ॥

54. Thus ends the (first) chapter entitled "*Various Signs*" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

ग्रहभेदाध्यायः । २ ।
Chapter 2 - The Various Planets

तत्र ग्रहेशकालनरात्मादिराज्ञादिवर्णाः ।
शिवः शिवा गुहो विष्णुर्विरंचि शक्रसूर्यजौ ।
क्रमाद्विकर्त्तनादीनां पतयो मुनिभिः स्मृताः ॥ १ ॥

1. Planetary Deities: Explained herein are planetary deities, limbs of Cosmic Man, planetary hierarchy etc.

Siva, Parvati, Kartikeya, Vishnu, Brahma, Indra and Yama are declared as deities in order for the planets from the Sun onwards.

Notes: The Sun - Siva (Male Energy).

The Moon - Parvathi (Female Energy).

Mars - Kartikeya (Lord Siva's son and army chief of gods).

Mercury - Vishnu (personified as Kala Purusha or Cosmic Man).

Jupiter - Brahma (the Progenitor).

Venus - Indra (God of Gods)

Saturn - Yama (Death God and personification of Dharma).

Difference with other authorities need not be seen as a difference of opinion. Each planet rules more than one specified deity for different Vedic rituals.

The purpose of reflecting various deities is indicative of the need to pacifying these deities when the planets concerned are cruel to a native.

Deities stated in slokas 4 *infra*, are the rulers of the respective planets and are also called as tutelary deities.

कालस्यात्मा स्याद्रविश्चित्तमिन्दुः सत्त्वं भौमो वाग्बुधो दुःखमार्किः ।
दैत्याचार्य्यःपुष्पधन्वाऽमरेज्यः सौख्यस्थाने सूरिभिः संप्रदिष्टाः ॥ २ ॥

2. Cosmic Man: The Sun is the soul of Cosmic Man. His mind is the Moon. Mars is his strength, Mercury his speech, Saturn his grief, Venus his God of Love (or Cupid), i.e. sexual

passion, and Jupiter his abode of happiness.

Notes: As stated above, Kala Purusha represents Lord Vishnu. For a nativity also, the planets as above rule soul & *C* as specified in this verse.

नृपौ रवीन्दू किल सैन्यनेता भौमः कुमारः शशिजो निरुक्तः ।
सन्मंत्रिणौ देवगुरूशनाख्यौ सूर्यात्मजः सेवकसंज्ञकः स्यातू ॥ ३ ॥

3. Hierarchy: The Sun and the Moon are rulers. Mars is the chief of army. Mercury is the prince while Jupiter and Venus are the ministers. Saturn is the servant.

Notes: The Sun is the king, the Moon queen and Jupiter a minister. Venus is noted as minister's spouse, instead of minister, by works like *Hora Ratna* and *Surya Jataka*. These can be employed to approximately conceive the level of heights a person will reach respecting his status.

रक्तः सितो रक्ततरः सुनीलः पीतोऽतिशुक्लस्त्वसितोऽत्र वर्णः ।
सूर्यादधीशा दहनोऽम्बुभूमी दामोदरः शक्रशची विरंचिः ॥ ४ ॥

4. Planetary Hues and Others: The Sun is blood-red in colour. The Moon is white. Martian hue is exceedingly blood-red. Dark blue (like a half-ripe pomegranate fruit) is the colour of Mercury. Jupiter is yellowish, Venus very white and Saturn black. Fire, Water, Earth, Vishnu, Indra, Indrani (consort of Indra), and Brahma are the supreme lords for the Sun and others in order.

दिगीशशाखेशक्रराक्रूरवर्णेशाः ।
प्राच्यादितः सूर्यसिताररराहुमन्देन्दुसौम्याङ्गिरसो दिगीशाः ।
वेदाधिनाथाः क्रमशः सुरेज्यपूर्वामरेज्यावनिजेन्दुपुत्राः ॥ ५ ॥

5. Directions & Others: (a) The Sun, Venus, Mars, Rahu, Saturn, the Moon, Mercury and Jupiter are the lords of the directions commencing from the east.

(b) Jupiter, Venus, Mars and Mercury are the lords of the Vedas in order.

Notes: (a) The directions ruled by the planets from the Sun to Rahu may be understood thus:

Sun: east; the Moon: North-west; Mars: South; Mercury: North; Jupiter: North-east; Venus: South-east; Saturn: West;

and Rahu: South-west.

(b) Jupiter - Rig Veda; Venus - Yajurveda; Mars - Sama (साम) Veda; and Mercury - Atharvana Veda. These rulerships will be useful to perform Vedic ceremonies like sacred thread ceremony according to sects covered by different Vedas. The strongest of the four planets is indicative of expertise or interest in specified Veda, in relevant cases.

क्रूराः खेटा राहुमन्दार्कभौमाः पापः सौम्यस्तैर्युतः क्षीण इन्दुः ।
पूर्णश्चन्द्रः सौम्यशुक्रामरेज्याः सौम्याः सर्वे चन्द्रयुक्ता बलाढ्याः ॥ ६ ॥

6. Malefics & Benefics: Rahu (also Ketu), Saturn, the Sun and Mars are malefic planets. So also Mercury in the company of a malefic. The weak Moon is also a malefic. The Full Moon, Mercury, Venus and Jupiter are benefics. Any planet joining the Moon is deemed to be in good strength.

विप्राधीशौ जीवशुक्रौ कुजार्कौ राजन्यानामोषधीशो विशां च ।
शूद्रणां ज्ञश्चान्त्यजानां च मन्दः सिंहीसूनुर्म्लेच्छवंशोद्भवानाम् ॥ ७ ॥

7. Vedic Castes: Jupiter and Venus rule Brahmins. Men of ruling clan come under the duo Mars and the Sun. The Moon ruling oceans rules those of trading community. Mercury lords over Soodras. Saturn controls inferior tribes (viz. washermen, fishermen, attendants on women and the like). Rahu's sway is over people born in the order of Mlechchas (i.e. non-Aryans in general).

ग्रहाणां पुरुषादिसंज्ञासत्त्वादिगुणरसाः ।
प्रोक्ता नराः सूर्यकुजामरेज्याः क्लीबौ शनिज्ञौ युवती सितेन्दू ।
सत्त्वं रवीज्यक्षणदाधिपाः स्यू रजः सितारौ ज्ञयमौ तमश्च ॥ ८ ॥
बुधः कषायः कटुकौ कुजार्कौ पटुर्विधुर्मदतमौ च तीक्ष्णौ ।
अम्लोशनास्र्यो मधुरः सुरेज्यः प्रोक्ता अमी षड्रसनायकाश्च ॥ ९ ॥

8 - 9. Sex, Characteristics & Flavours: (a) Masculine planets are the Sun, Mars and Jupiter while Saturn and Mercury are eunuchs or impotent. The Moon and Venus are females.

(b) Satva Guna or goodness is predominant in the Sun, Jupiter and the Moon; Rajo Guna or passion in Venus and Mars; and Tamo Guna or darkness in Mercury and Saturn.

(c) Mercury's flavour is astringent. Mars and the Sun rule hot or acrid articles. Saline taste is for the Moon. Saturn and Rahu rule pungent articles. Venus and Jupiter in order indicate sour and sweet things.

Notes: (b) In the circles of Samkhya philosophy, the three Gunas viz. Sattva, Rajas and Tamas are noted as virtues, foulness and ignorance respectively.

There is a minor divergent opinion about dispositions of planets as Satvika etc. among classical texts. As for the Sun, the Moon, Jupiter, Venus and Saturn, all authorities hold identical opinion. But in regard to Mars, texts like *Parasara Hora* and *Saravali* classify him as Tamasika, and Mercury as Rajasika. However, Punja Raja is not alone in the kind of his classification.

My preference concerning Mercury is to Parasarian description as above; Mercury cannot be treated as Tamasik planet for he is quite intelligent. But as for Mars, he can only be Rajasika and not Tamasika for he is not inactive.

Thus, my feeling is that the Sun, the Moon and Jupiter and are Satvika planets. Mars, Mercury and Venus are Rajasika planets. Saturn is Tamasika. (Rahu is also included as a Tamasika planet. By implication, Ketu is also Tamasika.)

Satva, Raja and Tamas are the prime qualities that decide the character of a person. The native with predominant Satva Guna will show kindness to others, be firm, polite, truthful and soft-spoken. He will be a strict vegetarian and god-fearing. One with more Rajasika disposition of a predominant order will be fond of fine arts, literature, be valorous and interested in others' women. The person with a high Tamasika bent will be lazy, will ever feel sleepy, be foolish, addicted to vices and falsehood, will eat meat and be irascible.

The strongest of the planets at birth will influence the native's disposition. Further, one's disposition will change in a dasa according to the dasa lord's nature being Satva, Rajas or Tamasa.

When classical authorities give such descriptions of a native even on other counts, due importance should be given. Such hints should not be taken lightly, for character is destiny.

ग्रहवशादयनादिज्ञानं लोकादिज्ञानं च।

अयनक्षणवासरर्तुमासाः क्रमशः पक्षसमाधिपाः स्युरर्कात्।
धरणीसुतपूर्वकाधिपाः स्युर्दहनक्ष्माखजलानिलादिकानाम् ॥ १० ॥

10. Time-scales & Primordial Elements: Ayana (half year), moment, week-day, Ritu (season), month, fortnight and year are in order ruled by planets from the Sun onward. The primordial elements Fire, Earth, Ether, Water and Air are respectively ruled by Mars and others.

पुंलोकेशौ कुजादित्यौ सितेन्दू पितृलोकपौ।
तिर्यग्बुधो गुरुः स्वार्गो रविजो नरकाधिपः ॥ ११ ॥

11. Worlds: The world of death is ruled by Mars and the Sun while Venus and the Moon rule the world of manes. Netherworld, heaven and hell are in order ruled by Mercury, Jupiter and Saturn.

सितेन्दू पितृलोकेशौ मन्दज्ञौनरकाधिपौ।
तिर्यग्लोकस्य सूर्यारौ केचित्स्वर्गाधिपो गुरुः ॥ १२ ॥

12. Another View: There is yet another view. Venus and the Moon denote the world of manes. Saturn and Mercury hold sway over the hell. The netherworld is held by the Sun and Mars while Jupiter controls the heaven.

ग्रहाणामुच्चनीचाः।

अजोक्षनक्रकन्यकाकुलीरमीनतौलिकाः
क्रमाद्रवेस्तु तुंगभान्यतो द्युनं च नीचभम् ॥ १३ ॥
दिशा गुणा गजाश्वनः शरेन्दवः समीरणाः।
नगाश्विनः करोद्भवा रवेस्तु तुंगजाः पराः ॥ १४ ॥

13 - 14. Exaltations & Debilitations: Aries, Taurus, Capricorn, Virgo, Cancer, Pisces and Libra are the signs of exaltations for the various planets in order. The 7th signs thereof are their debilitation signs. 10, 3, 28, 15, 5, 27 and 20 are the respective degrees of deep exaltation.

ग्रहाणां मूलत्रिकोणम्।

हरौ रवेर्नखा २० लवास्त्रिकोणकं परे १०गृहम्।
वृषे विधोस्तु तुंगजा गुणाः ३ परे २७ त्रिकोणजाः ॥ १५ ॥

15. Moola Trikonas: For the Sun, the first 20 degrees in Leo are Moola Trikona and the next 10 form own sign. The Moon is exalted in the initial 3 degrees of Taurus and the rest are her Moola Trikona.

कुजस्य भास्करा १२ अवौ त्रिकोणजाः परे १८ स्वभम् ।
धनुर्धरे गुरोर्दिश १० त्रिकोणजाः परे २० स्वभम् ॥ १६ ॥

16. The first 12 degrees of Aries are Moola Trikona portion for Mars and the rest of the sign is his own sign. For Jupiter, the first 10 degrees in Sagittarius are Moola Trikona, and the rest his own sign.

घटे भृगोः शरेन्दव १५ त्रिकोणकाः परे १५ स्वभम् ।
घटे शनेस्त्रिकोणजा नखाः २० परे १० स्वगेहजाः ॥ १७ ॥

17. In Libra, the first 15 degrees are Moola Trikona for Venus, and the rest his own sign. Saturn's Moola Trikona is the first 20 degrees in Aquarius and the rest his own sign.

बुधस्य तुंगजाःस्त्रियां शरेन्दवः १५ परे शराः ५ ॥
स्वभं परे त्रिकोणजा दिश १० स्तु संस्मृता बुधैः ॥ १८ ॥

18. For Mercury, the first 15 degrees in Virgo are exaltation, the next 5 his own sign and the remaining 10 his Moola Tikona.

ग्रहाणां मित्रसमशत्रवः ।
शत्रू रवेर्मदसितौ समो ज्ञो भौमेन्दुजीवाः सुहृदो निसर्गात् ।
चन्द्रस्य मित्रे ज्ञरवी समाः स्युः कुजामरेज्योशनसार्कपुत्राः ॥ १९ ॥

19. Friendship, Equality and Enmity: Venus and Saturn are foes of the Sun. Mercury is his equal. His allies are Mars, the Moon and Jupiter. The Moon's friends are the Sun and Mercury while Mars, Jupiter, Venus and Saturn are her equals. (She has no enemies.)

भौमस्य मित्राणि रवीज्यचन्दा ज्ञोऽरिः समौ शुक्रदिनेशपुत्रौ ।
बुधस्य मित्रेऽर्कसितावरीन्दुः समा महीजामरपूज्यमन्दाः ॥ २० ॥

20. The allies of Mars are the Sun, Jupiter and the Moon, while Mercury is his adversary. Venus and Saturn are his equals. Mercury finds his friends in the Sun and Venus. The

Moon is his foe. Mars, Jupiter and Saturn are his equals.

जीवस्य मित्राणि रवीन्दुभौमाः शनिः समः सौम्यसितावरी स्तः ।
सितस्य मित्रे शनिसोमपुत्रौ समौ कुजेज्यौ च रिपू रवीन्दू ॥ २१ ॥

21. The Sun, the Moon and Mars are friends of Jupiter. Saturn is Jupiter's equal. Mercury and Venus are Jupiter's foes. In case of Venus, friends are Saturn and Mercury; equals are Mars and Jupiter; enemies are the Sun and the Moon.

रवीन्दुभौमा रिपवः शनेः स्युः समो गुरुः सौम्यसितौ च मित्रे ।
मैत्रादिचक्रं गदितं निसर्गात्पुरातनैर्जातकशास्त्रविद्भिः ॥ २२ ॥

22. In case of Saturn, enmity exists with the Sun, the Moon and Mars. Jupiter is an equal of Saturn. Mercury and Venus are Saturn's friends.

तात्कालिकमित्रामित्रे ।

तात्कालिकाः स्युः सुहृदो नभोगाः खविक्रमायांबु धनव्यस्थाः ।
एकर्क्षसप्ताष्टमधर्मपुत्रोपगारिगास्ते रिपवो निरुक्तः ॥ २३ ॥

23. Temporary Friendship & Enmity: At a given time (i.e. in a horoscope) a planet's friends are those placed in the 10th, 3rd, 11th, 4th, 2nd and 12th from it. Its temporary enemies are the planets with it, and those in the 7th, 8th, 9th, 5th and 6th from it.

मैत्रीचक्रं भावतः कैश्चिदुक्तं नैतच्छीपत्यादिकानां मतं हि ।
लग्ने नैसर्गाद्यथास्थानसंस्थैःखेटैर्मैत्रीयोगपूर्वं विचिन्त्यम् ॥ २४ ॥

24. (a) Elsewhere it is stated that temporary relationship diagram should be made on the basis of the Bhava positions (of planets). This view has not been acceptable to Sripathi and others.

(b) The friendship etc. between planets should be decided upon, after associating the natural and temporary relationships.

Notes: (a) In arriving at temporary relationships, planetary positions should be counted only on the basis of signs, and not Bhavas. This view is acceptable to many including Punja Raja, and Sripathi.

(b) In analysing a horoscope, we should not stop at natural

terms between planets. Their horoscopic relationships should also be known and a final picture called "Panchadha Sambandha" or five-fold relationship should be used.

Panchadha Sambandha between planets is as under:

(1) Natural friendship + horoscopic friendship = Adhi Mitra (extreme friendship).

(2) Natural equality + horoscopic friendship = Mitra (friendship).

(3) Natural enmity + horoscopic enmity = Adhi Satru (extreme enmity).

(4) Natural equality + horoscopic enmity = Enmity (Satru).

(5) Natural enmity + horoscopic friendship = Equality (Sama)

अयनद्युनिशदिग्बलानि।

सौम्यायाने सूर्यसितेज्यभौमा याम्ये शनीन्दू द्युभयत्र सौम्यः।
वीर्यान्विता आयनवीर्यमिन्दुरुदग्बली स्यादिति केचिदूचुः ॥ २५ ॥

25. Equinoctial, Day-Night and Diretional Strengths: The Sun, Venus, Jupiter and Mars are strong in the Northerly Course of the sun. The Moon and Saturn are strong in the Southerly Course of the sun. Mercury is strong in both the Courses. This strength grants Ayana Bala, or equinoctial strength. Some say that the Moon is strong during the sun's northerly course.

गुरुः सदा सोमसुतो दिनादौ मध्यंदिनेऽर्को रविजस्तथाऽन्ते।
क्षपामुखे शीतरुचिर्निशीते शुक्रो निशांते कुसुतो बलीयान् ॥ २६ ॥

26. Jupiter is strong throughout the day (including night). Mercury gets strength in the beginning of the day, the Sun in the middle of the day time, Saturn in the end of the day time, the Moon in the beginning of the night time, Venus in the middle of the night time and Mars in the concluding part of the night time.

लग्ने सुरेज्येन्दुसुतौ कुजार्कौ मेषूरणेऽस्ते रविजो बलीयाने।
रसातले भार्गवयामिनीशौ दिशाबलं प्रोक्तमदः सुधीभः ॥ २७ ॥

27. Jupiter and Mercury earn directional strength in the ascendant. Mars and the Sun beget such strength in the 10th, Saturn in the 7th, and Venus and the Moon in the 4th.

स्थानबलादि।

स्त्रीक्षेत्रगौ वीर्ययुतौ सितेंदू शेषा नरक्षेत्रगता बलाढ्यः।
पक्षे सिते वीर्ययुताः शुभाख्याः सितेतरे पापनभश्चरेन्द्राः॥ २८॥

28. Positional Strength and Others: Venus and the Moon get Sthaana Bala (positional strength) in female signs. Rest of the planets are strong in male signs. Benefics are strong in bright lunar fortnight. Malefics are strong in the other fortnight (i.e. in dark lunar half). (This is known as Paksha Bala or fortnightly strength.)

वक्री रणे चोत्तरगो विधत्ते चेष्टाबलं चन्द्रसमागमेऽपि।
कैश्चिद्दिवाऽर्केज्यसिताः सवीर्या नक्तं कुजेन्द्वर्कसुताः सदा ज्ञः॥ २९॥

29. Cheshta Bala (Motional Strength) is gained by a retrograde planet, a planet that has won a planetary war being in the north, and the one that is in close association with the Moon. Some say (in regard to Day-Night strength) that the Sun, Jupiter and Venus are strong in day time, Mars, the Moon and Saturn in the night time, and Mercury throughout the day and night times.

Notes: Cheshta Bala occurs to the Sun and the Moon in a different manner, vide sloka 18, ch. 27 of *Brihat Parasara Hora. Sastra*. Whatever is the Ayana Bala of the Sun will be his Cheshta Bala. The Moon's Paksha Bala will be her Cheshta Bala. These should form part of Shadbala and are also essential in life-span calculations, as per Amsayu method, vide ch. 7 *infra*.

क्षेत्रादिदृक्के नृखगा बलाढ्याः षण्ढौ च मध्ये चरमे युवत्यौ।
केंद्रादिगास्तूत्तममध्यहीनाः सर्वे स्ववारादिगताः सवीर्याः॥ ३०॥

30. (a) Male planets are strong in the first decanate of a sign. Eunuch planets are strong in the middle decanate while female planets are strong in the last decanate of a sign.

(b) Planets enjoy excellent, mediocre and poor strengths in angles and others i.e. in angles, succedents and cadents in order. In their own week-days, all planets are strong.

चन्द्रोष्णगू चोदयकेऽन्यखेटाः स्निग्धा विलोमा विपुलाः सदीप्ताः।
सौरारसौम्यैर्ज्यसितेन्दुसूर्या वृद्ध्या निसर्गाद्बलिनो भवन्ति॥ ३१॥

31. The Sun and the Moon are strong with the rise of the

morning. The other planets are strong when they are resplendent, retrograde, with large disc and endowed with brilliance.

ग्रहाणां वयांसि बलाबलविचारश्च।

युवा कुजः शिशुर्बुधः सिताब्जकौ च मध्यमौ।
शनीज्यराहुभास्कराः स्मृतास्तु वृद्धखेचराः ॥ ३२ ॥

32. Planets' Age & Determination of Strength and Weakness: Mars is a youth. Mercury is a child. Venus and the Moon are middle-aged. Saturn, Jupiter, Rahu and the Sun are of advanced age.

स्वोच्चत्रिकोणर्क्षनवांशवर्गोत्तमाधिमित्रत्रिलवादिसंस्थः।
चन्द्रान्वितः सौम्ययुगीक्षितः स्याद्बली न पापेक्षणयुग्ग्रहेन्द्रः ॥ ३३ ॥

33. A planet is strong when it is in its exaltation, Moola Trikona, own sign, own Navamsa, Vargottama Navamsa, thick friend's (Adhi Mitra) divisions, and own decanate. Strength also occurs when a planet is with the Moon, or in aspect to or company of a benefic planet, but not when related to a malefic by aspect or conjunction.

ताराग्रहाः स्वोच्चगृहादिसंस्था वक्रास्तगा मिश्रफलं प्रदद्युः।
विचार्य्य सम्यग्बलतारतम्यात्फलं प्रवाच्यं सुधिया खगानाम् ॥ ३४ ॥

34. Although the starry planets (Mars to Saturn) may be in their exaltation, own sign and the like, they will deliver only mixed effects if retrograde or combust. These various differentiations of strengths should be properly summed up before declaring the effects of planets.

नीचाधिसंस्थोऽप्यथवाधिशत्रुगृहस्थितो यस्तु पराजितः स्यात्।
युद्धेऽथवा लुप्तकरो ग्रहेन्द्रः सर्वैर्निरुक्तो विफलो मुनीन्द्रैः ॥ ३५ ॥

35. Incapable Planets: Planets in debilitation, in bitter enemy's (Adhi Satru) sign, receiving defeat in a planetary war or bereft of rays (due to combustion) are said to be incapable of giving (favourable) effects.

ग्रहाणां स्वरूपादि।

शूरोऽस्थिसारश्चतुरस्रगात्रः श्यामारुणो वृद्धपटुः पृथुश्च।

पित्तः सुरूपोऽल्पकचो गभीरो नात्युच्चकोऽर्को मधुपिंगनेत्रः ॥ ३६ ॥

36. Description of Planets: The **Sun** is valorous, has strong bones, a symmetric physique, is of dark red colour, of advanced age, skilful, large bodied, bilious, charming, has limited hair, is sagacious, not so tall in height and is endowed with honey-coloured eyes (pupils).

कामी मृदुर्मध्यवयाः सुवक्त्रा प्राज्ञः सितः कुञ्चितकृष्णकेशः ।
पद्मेक्षणो वातकफी सुवृत्तः स्याद्रक्तसारः शुभगः शशांकः ॥ ३७ ॥

37. The **Moon** is passionate, soft-bodied, middle-aged, with a charming face, learned, fair in complexion, endowed with short and curly hair, and lotus-eyed. Her constitution is a mix of wind and phlegm and her shape is circular. She has the strength (or abundance) of blood and is elegant.

हिंस्रो युवा पैत्तिकरक्तगौरः पिंगेक्षणो वह्निनिभः प्रचण्डः ।
शूरोऽप्युदारः सतमास्त्रिकोणो मज्ञाधिको भूतनयः सगर्वः ॥ ३८ ॥

38. Mars is torturous, youthful, bilious, of blood-red complexion and has honey-coloured eyes. He is fierce like fire, is valorous, liberal, ignorant, "triangular" in shape, predominant with marrow and is arrogant.

प्राज्ञः कलाज्ञो मधुवाक् त्रिदोषी त्वक्सारकः श्यामतनुः शिरालः ।
रजः कुमारोऽप्यथ मध्यरूपो रक्तेक्षणश्चन्द्रसुतः सुहृष्टः ॥ ३९ ॥

39. Mercury is learned, has knowledge of arts and is sweet in speech. He has imbalance of the three humours and is predominant in respect of skin. He is dark in complexion, is sinewy, passionate, of the age of a lad, of medium build and has blood-red eyes. He is happy in disposition.

दक्षः सकामः सबलः सगौरः प्राज्ञः सुवृत्तोत्कटबुद्धिसत्त्वः ।
मेदोऽधिकः सिंहरवः सुवृद्धः पिङ्गेक्षणो ह्रस्वतनुः सुरेज्यः ॥ ४० ॥

40. The planet **Jupiter** is skilful, of passionate disposition (or endowed with desires), strong, fair in complexion, learned, circular in shape (i. e. not symmetrical), immensely intelligent, excessively fat, possesses voice like a lion, is very old in age, brown-eyed and short-statured.

शुक्रः सुकांतः समदेभगामी श्यामो रजो वातकफी विपर्व्वा ।
सुवृत्तदोःशुक्रबलोऽम्बुजाक्षः सुखी सुवक्काऽसितमूर्धजःस्यात् ॥ ४१ ॥

41. Venus is to be described thus: He is very radiant, intoxicated, has the gait of an elephant, is black in complexion, passionate and of windy and phlegmatic constitution, has wide joints, circular (or well-shaped) arms, fertile semen, is lotus-eyed, happy, eloquent in speech and has dark curly hair.

मूर्खोऽलसः कृष्णतनुः कृशांगः स्यात्स्नायुसारो मलिनोऽतिदीर्घः ।
क्रोधी जरत्पिङ्गदृशोऽर्कसूनुः सपैत्त्यवायुः पृथुरोमदन्तः ॥ ४२ ॥

42. The planet **Saturn** is foolish, indolent, dark and weak-bodied, has a muscular physique, is dirty, very tall, irascible, old-aged, with yellowish eyes, predominant with bile and wind, and has rough hair and teeth.

ग्रहाणां दीप्ताद्यवस्था तल्लक्षणं च ।
दीप्ता स्वस्था हर्षिताख्या प्रशांता-
शक्ता पीडासंयुता वाथ भीता ।
वैकल्याख्या स्यात्खला दीनसंज्ञाऽवस्था -
प्रोक्ता खेचराणां सदैव ॥ ४३ ॥

43. Deeptha & Other Avasthas: The various Avasthas (or states) for the planets are Deepta, Svastha, Harshita, Saantha, Sakta, Peedita, Bheeta, Vikala, Khala and Deena.

दीप्तः स्वोच्चे हर्षितो मित्रगेहे स्वस्थः स्वर्क्षे सौम्यवर्गे प्रशांतः ।
शक्तः खेटःस्यात्सफुरद्रश्मिजालो वैकल्यःस्याद्भानुना तप्तरश्मिः ॥४४ ॥

44. Conditions of Avasthas: When a planet is in exaltation, it is in Deepta Avastha,. In a friend's sign, it attains Harshita Avastha, in own sign Svasta Avastha, in a benefic's division Prasaanta or Saanta Avastha, when rising after combustion Saktha Avastha, and in combustion Vikala Avastha.

पापाक्रांतः पीडितः संप्रदिष्टो नीचे दीनः क्रूरभस्थः खलाख्यः ।
भीतः शत्रुक्षेत्रसंस्थो दशैता इत्थं प्रोक्ताः खेचराणामवस्थाः ॥ ४५ ॥

45. It is in Peedita Avastha if in the grip of a malefic, in Deena Avastha in debilitation, in a malefic's sign in Khala Avastha and in an enemy's sign in Bheeta Avastha. Thus have

been described the ten kinds of Avasthas for the planets.

अवस्था फलानि ।

दीप्ते प्रतापी विजितारिपक्षो नरः सदा चारुहरिप्रियाढ्यः ।
भवेन्मदोन्मत्तगजाधिपो वा तुरंगमेशः स्वकुलानुमानात् ॥ ४६॥

46. Effects of Avasthas: A planet in **Deepta Avastha** will make the person valorous. He will win over his enemies, be charming, wealthy, will lord over ruttish elephants and horses depending on the race of his birth.

स्वस्थे महौजा विजयाधिशाली कुटुंबयुक्तो विजितारिसंघः ।
चमूपतिः स्याद्वरवाहनाद्यैर्युक्तो नरः सम्मतिभूषणाद्यैः ॥ ४७ ॥

47. If a planet is in **Svastha Avastha**, the native will be greatly splendorous, successful, endowed with a family and be bereft of enemies. He will be the head of an army and will possess conveyances, intelligence and ornaments.

हर्षिते कनककामिनीजनैः सद्विलासमणिभूषणैः सुखैः ।
संयुतो भवति पुण्यकृन्नरो नाशको रिपुगणस्य हर्षितः ॥ ४८ ॥

48. A planet in **Harshita Avastha** will grant the following to the native - gold, young females, copious enjoyment, gems, ornaments and happiness. Further, he will perform meritorious acts and will destroy the band of his adversaries.

शांते भवेन्ना बहुमित्रपुत्रः परोपकारी सुकृतः प्रशांतः।
शास्त्राधिकारी नृपतिप्रधानो जायाविलासानुरतः स्वतंत्रः ॥ ४९ ॥

49. A planet in **Saanta Avasta** will give many friends and sons. The subject will be helpful to others, will perform good acts, be of peaceful disposition, a master of Sastras (ancient subjects), a chief under a king, will enjoy pleasures with his spouse and be independent.

शक्तेऽतिशक्तो मनुजोऽरिहन्ता परोपकारी सुजनः प्रसन्नः ।
विख्यातकीर्तिः सुतरां सुशीलः सुगंधमाल्याभिरुचिर्भवेत्सः॥५०॥

50. One will be very strong, will destroy his enemies, be helpful to others, be a gentle and happy person, will enjoy wide fame, be of virtuous disposition and fond of scents and garlands

when a planet is in Sakta Avastha.

परोपकारे विगतादरः स्याद्बलेन हीनो मलिनः कृशाङ्ग ः।
पराभिभूतो रिपुणा मनुष्यो नग्नश्चरे चेद्विकले प्रसूतौ ॥ ५१ ॥

51. Should a planet be Vikala Avastha, the person will not care to be helpful to others. He will be bereft of physical strength, emaciated and be defeated by his adversaries.

ग्रपीडिते शत्रुभयार्तियुक्तः ग्रपीडितः स्यात्सततं मनुष्यः।
निजस्थलाच्चञ्चलनत्वमेति चिंतोपसर्गैर्व्यसनाभिभूतः ॥ ५२ ॥

52. One will be ever troubled by fear of enemies, will incur changes of place, be worried and overtaken by vices if a planet is in Prapeedita (or Peedita) Avastha.

दीनेऽतिदीनो नृपशत्रुभीत्या युको भवेन्नाऽपचयेन तसः।
सञ्जातिवैरोऽपि विहीनकांतिः संत्यक्तनीतिर्ग्रविणेन हीनः ॥ ५३ ॥

53. A planet that is in Deena Avastha will make the person very poor and cause fear from the king and foes. His prosperity will decline. He will earn enmity of good men, be bereft of splendour, will sacrifice the path of justice and have no wealth.

विदेशवासी द्रविणेन हीनः कांतातिचिंतापरितप्तचित्तः।
मर्त्यः सकोपो भवति प्रसूतौ खलाभिधाने कलहः सुहृद्भिः ॥ ५४ ॥

54. Living in a distant land, lack of wealth, greatly worried due to one's s spouse, anger, and enmity with friends will result a planet being in Khala Avastha.

भीते सदा भीतियुतो मनुष्यः संत्यक्तसौऽन्यधनादिहीनः।
अशत्रुभूपादपि तस्कराद्वा भार्यादितः स्याद्बधसनानुरक्तः ॥ ५५ ॥

55. Should a planet be in Bheeta Avastha, the subject will be ever in the grip of fear. He will be devoid of friendly disposition, wealth etc. and be troubled by friends, ruler, thieves and spouse (or females). He will be addicted to vices.

ग्रह दृष्टि विचारः।

स्वमे विक्रमे पाददृष्टिर्ग्रहस्य त्रिकोणेऽर्द्धदृष्टिर्युने पूर्णदृष्टिः।

त्रिपादा च तुर्याष्टमे दृष्टिरेवं स्मृता हौरिकज्ञैर्यथाशास्त्रदृष्ट्या ॥ ५६ ॥

56. Planetary Aspects: Planets have a quarter glance on the 10th and 3rd, half aspect on the 5th and 9th, full aspect on the 7th, and three-fourths on the 4th and 8th from their positions. So have been told of the scientific method of aspects by the learned in astrology.

गुरोः पूर्णदृष्टिस्त्रिकोणे यथा स्यात्तथा सूर्यपुत्रस्य खे विक्रमे च।
चतुर्थेऽखिला नैधने भूसुतस्य विशाला स्मृता दृष्टिरेवं ग्रहज्ञैः ॥ ५७ ॥

57. Special Aspects: Jupiter has full aspect on trines, i.e. 5th and 9th from his position. Saturn throws his full aspect on the 10th and 3rd, and Mars does so on the 4th and 8th.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुंजराजोदिते च।
होरासारे शम्भुहोराप्रकाशेऽध्यायस्त्वासीत्खेटभेदः प्रपूर्णः ॥ ५८ ॥

58. Thus ends the (2nd) chapter entitled "Of Various Planets" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars..

अथ बलसाधनाध्यायः ३ ।

Chapter 3 - Planetary Strengths

तत्र दृष्टिसाधनम् ।

अथ प्रवक्ष्ये गगनेचराणां बलानि सम्यङ् मुनिनिर्मितानि ।
विना बलेनैव न शक्यतेऽत्र फलं प्रवक्तुं किल दैवविद्भि ॥ १ ॥

1.Aspectual Evaluation: Now told are of strengths of planets as laid down by sages for the astrologer cannot declare the effects of planets without knowing planets' strengths.

दृश्ये द्रष्ट्रनेऽथे चैकादिशेषे कोष्ठेष्वेता लिप्तकाद्या दृशः स्युः ।
पूर्णं तिथ्यो बाणवेदाः खरामाः पूर्णं षष्टिः पंचवेदाः खरामाः ॥ २ ॥
तिथ्यः पूर्णं खं च पूर्णं यमस्य नंदे नेत्रे षष्टितुल्याः कलाः स्युः ।
अद्रौ वह्नौ षष्टिसंख्याः कुजस्य वेदे नागे गीष्पतेः षष्टिरुक्ताः ॥ ३ ॥
एकादिशेषे ध्रुवकांतरेण लवादिशेषं निहतं खरामैः ।
लब्धं युतोनं प्रचये क्षये ता लवादिकाः स्पष्टतरा दृशः स्युः ॥ ४ ॥

2 - 4. From the longitude of the aspected planet, deduct that of the aspecting planet. 0, 15, 45, 30, 0, 60, 45, 30, 15, 0, 0 and 0 will be the strength in Kalas according to the remainder being 1 to 12 signs. The exceptions are to Saturn, Mars and Jupiter (who have special aspects as well). In case of Saturn, Mars and Jupiter, the strength will be 60 Kalas (1 Rupa) each according to the remainder being 9 or 2 signs, 7 or 3 signs, and 4 or 8 signs (i.e. special aspects minus one sign). Expunge the signs in the difference caused in the above subtraction process and multiply the degrees, minutes and seconds by the figure denoted by the difference due to the current sign and the previous sign. The resultant product should be added to the remainder (in the subtraction process) in case the constant figure is in the increasing order, or deducted in case of decreasing order.

Notes: The above can be understood well from my notes in *Brihat Parasara Hora* (Part 1), vide. chapter 26 where ready-made tables are also provided.

उच्चबलादि।

नीचानेखेटे रसभाधिकश्चेच्चक्राद्विशुद्धस्त्वथ शेषराशिः।
दशाहतस्तस्य लवा नखघ्नाः षष्ट्युद्धृतास्तुंगबलं कलाद्यम् ॥ ५ ॥
मूलत्रिकोणे चरणोनरूपं स्वर्क्षे दलं मित्रगृहे च पादम्।
त्रयोऽष्टमांशास्त्वधिमित्रगेहे समेऽष्टमांशास्त्वरिभे नृपांशः ॥ ६ ॥
दंतांशकःस्यादधिशत्रुगेहे स्यात्तद्बलं स्वीयपतेर्वशात्तु।
कार्यं बलैक्यं भवनादिकानां प्रोक्तं बुधैः सप्तकवर्गवीर्यम् ॥ ७ ॥

5 - 6. Strength by Exaltation & Others: (a) Deduct the deep debilitation point from the actual position of a planet. If the remainder exceeds 6 signs, deduct it again from 12 and multiply 10 and divide by 60. If the remainder is less than 6 sign, the multiplier is 20 (instead of 10 as above) to get exaltation strength.

(b) If a planet is in it Moola trikona sign three fourths of a Rupa, in own sign half a Rupa, in a sign owned by an equal one eighth of a Rupa, in a friend's sign quarter of a Rupa, in a thick friend's (Adhimitra) sign three times more than what it earns when in an equal's sign, in a friend's sign one sixteenth of a Rupa, and in a bitter enemy's (Adhi Satru) sign 32nd part of a Rupa will be the strength. This way the strengths occurring in Sapta Vargas (Rasi, Hora, decanate, Saptamamsa, Navamsa, Dvadasamsa and Trimsamsa) should be found.

Notes: (a) Exaltation strength can be obtained by the following simple formula: Deduct a planet's deep debilitation point from its actual position and divide by three to get the strength in Virupas. (Virupa is a sixtieth part of a Rupa which is one unit of strength.) If the sum before division by 3 exceeds 180 degrees or 6 signs, reduce it from 360 and then divide by 3 in order to get Uchcha Bala or exaltation strength.

When a planet is right on its deep exaltation degree, it gets one full Rupa as Uchcha Bala.

(b) Sapta Vargaja Bala: Maharishi Parasara assigns 45 Virupas for Moola trikona, 30 for own sign, 20 for extreme friend's sign, 15 for friendly sign, 10 for equal's sign, 4 for enemy's sign, and 2 for extreme enemy's sign. Thus there are slight differences in some cases between Parasara and Punja Raja. This strength is part of Sthaana Bala (or Positional Strength).

सप्तैक्यजबलविचारः।

स्थानाख्यवीर्यं त्वथ दिग्बलं च कालाख्यवीर्यं च निसर्गकाख्यम्।
चेष्टाबलं दृग्बलमेवमेतत्प्रोक्तं बुधैःषड्विधमभ्रगानाम्॥ ८॥
सप्तैक्यजं तुंगबलं समौजं केन्द्रादिवीर्यं त्रिलवाह्वयं च।
स्थानाभिधं पंचविधं हि वीर्यं निरुक्तमेतन्ननु जातकज्ञैः॥ ९॥

8-9. Shadbala (6-fold Strength): Men learned in astrology prescribe six sources of strength to the heavenly bodies. These are:

(1) Sthaana Bala or Positional Strength
(2) Dig Bala or Directional Strength
(3) Kala Bala or Temporal Strength
(4) Nisarga Bala or Natural Strength
(5) Cheshta Bala or Motional Strength and
(6) Drishti Bala or Aspectual Strength.

The sum total of Uchcha Bala, Sapta Vargaja Bala, Yugma Ayugma Bala (strength on account of being in male or female sign), Kendradi Bala (placement in angle, or succedent or cadent houses) and Drekkana Bala constitutes Sthaana Bala or Positional Strength which is thus five-fold.

सप्तवर्गजबलानयनम्।

युग्मे गृहांशोपगतौ सितेन्दू संयच्छतः पादबलं
तथौजे गृहांशके सूर्यकुजार्किसौम्यपुरन्दरेज्या -
वितरंति १५तावत्॥ १०॥
केन्द्रादिगा रूपदले च पादं यच्छंति खेटा बलमत्र नूनम्।
भांते सितेन्दू ज्ञयमौ च मध्ये सूर्यारजीवाः प्रथमे दृकेअंघ्रिः॥ ११॥
भौमादर्काच्चाम्बुभं हेलिपुत्रालुग्नं जीवाद्बोधनादस्तभावम्।
शोध्यं शुक्राद्यामिनीशान्नभर्क्षं दिग्वीर्यं स्यात्तुंगवीर्योक्तवत्तत्॥ १२॥

10 - 12. Calculation of Sapta Vargaja Bala: (a) A quarter of Rupa of strength occurs to Venus and the Moon in an odd sign or odd Navamsa, and for the Sun, Mars, Saturn, Jupiter and Mercury in an even sign or even Navamsa. This called Ojha Yugma Rasi Amsa Bala (i.e. strength due to being in odd or even Rasi and Navamsa).

(b) Planets in Kendras (angles) get one Rupa, in Panaphara (succedents) half a Rupa and in Apoklima (cadent) one quarter of a Rupa as Kendradi Bala (strength for position in angles etc.).

(c) One fourth of a Rupa is the strength (Drekkana or Linga Bala) for Venus and the Moon in the end of the sign (i.e. in the last decanate), for Mercury and Saturn in the middle decanate, and for the Sun, Mars and Jupiter in the first decanate.

(d) Just as done for exaltation strength, deduct individually the fourth cusp from the Sun and Mars, the first cusp from Saturn, the 7th cusp from Jupiter and Mercury, and the 10th cusp from Venus and the Moon to get Digbala or directional strength.

द्विघ्नं नतं चन्द्रकुजार्कजानां षष्ट्यूनितं जीवसितोष्णगूनाम्।
रूपं सदा ज्ञस्य नतोन्नताख्यं वीर्यं त्वथो पक्षबलं प्रवक्ष्मि ॥ १३ ॥
व्यर्कः शशी चेन्द्रसभाधिकोऽसौ चक्रोनितस्तुंगबलोक्तवत्स्यात्।
सितासिते तच्च सतां खलानां षष्ट्यूनितं शीतरुचेर्द्विनिघ्नम् ॥ १४ ॥
अह्नस्त्रिभागेषु बुधार्कमंदा यच्छन्ति रूपं बलमत्र नक्तम्।
चन्द्रोशनारा द्युनिशं सुरेज्यस्त्रिभागसंज्ञं बलमेतदुक्तम् ॥ १५ ॥
वर्षे स्वमासे स्वदिने स्वहोरास्वपीत्थमुक्तं बलमंघ्रिवृद्ध्या।
प्रोक्तं तु कालाभिधमेव वीर्यं चतुर्विधं जातकशास्त्रविद्भिः ॥ १६ ॥

13 - 16. (a) **Natonnata Bala (diurnal & Nocturnal strengths):** Multiply the Nata by two to know of the strength of the Moon, Mars and Saturn. Deduct this sum from 60 to get similar strength for Sun, Venus and Jupiter. Mercury always gets one Rupa as Natonnata Bala irrespective of day or night. Now about Paksha Bala.

(b) Paksha Bala: Deduct the Sun's longitude from that of the Moon. If the sum exceeds 6 signs deduct it from 12 signs and work out in the same manner as done for exaltation strength, to get Paksha Bala for benefic planets. Deduct a benefic's Paksha Bala from 60 to get a malefic planet's Paksha Bala.

(c) Tribhaga Bala: Mercury gets one Rupa in the 1st one-third part of the day, the Sun in the 2nd one-third part of the day and Saturn in the last one-third part of the day. Similar strength is acquired by the Moon, Venus and Mars in the 1st, 2nd and last one-third parts of the night.

(d) A quarter, half, three-fourths and one Rupa by the lord of the year, lord of the month, lord of the day and lord of the Hora (hour) in order (as Varsha - Masa - Dina - Hora Bala).

This 4-fold strength is noted as Kala Bala.

अयनबलानयनम्।

युक्ताः सदाऽपमलवैः शशिजस्य सिद्धा
याम्येऽप्युदक्छनिविधोः सहिता विहीनाः ॥
सूर्यारशुक्रधिषणस्य तथा विलोमा
नागाब्धिहृत्किल भवेद्बलमायनाख्यम् ॥ १७ ॥
रवेर्द्विघ्नमिदं प्रोक्तमायनाख्यं बलं बुधैः।
चेष्टा चायनयोर्योगे चेष्टावीर्यं भवेत्कुजात् ॥ १८ ॥

17 - 18. Ayana Bala (Equinoctial Strength): Add 24 to Mercury with either declination, i.e. southern or northern. For the Moon and Saturn add a similar figure in case of southern declination, and deduct from 24 in case of northern declination and a process converse to this will apply to the Sun, Mars, Jupiter and Venus. Divide the respective sum by 48 to get the respective planet's Ayana Bala. In case of the Sun, the figure divided by 48 should be doubled to get his Ayana Bala. To get the Cheshta Bala (or motional strength) for Mars and others, add the Ayanamsa to their Cheshta Bala.

चेष्टानैसर्गबलम्।

स्पष्टमध्यमयोर्योगदलोनं चंचलं भवेत्।
चेष्टाकेंद्रं कुजादीनां तद्बलं तुंगवीर्यजम् ॥ १९ ॥
सायनोऽर्कक्षिभयुतो व्यर्केन्दुः कंटके तयोः।
स्यातां मयूखकष्टेऽष्टविधौ न प्राग्बलाय च ॥ २० ॥
एकोत्तरं रूपकमद्रिभक्तं निसर्गकाख्यं बलमुक्तमेतत्।
मंदारसौम्येज्यसितद्विजेशतीक्ष्णद्युतीनां गदितं पुराणैः ॥ २१ ॥

18 - 21. (a) Cheshta Bala (Motional Strength): Deduct from the Seeghrochcha of the planet (from Mars to Saturn) the average between its mean and true longitudes to get it Cheshta Kendra (or Seeghra Kendra). If the sum exceeds 6 signs deduct it from 12. The said Cheshta Kendra (in terms of Rasis, degrees, minutes et.) should be divided by three and increased by Ayanamsa which will yield Cheshta Bala.

(b) Naisarga Bala (Natural Strength): Divide one Rupa (i.e. 60 Virupas) by 7 and multiply the sum in order by 1 to 7 (i.e. 1, 2, 3, 4, 5, 6 and 7) to get Naisarga Bala for Saturn, Mars, Mercury, Jupiter, Venus and the Moon respectively.

युद्धबलम्।

अथेदानीं खेटयुद्धे वीर्यसंस्कारमुच्यते।
वीर्यैक्ययोस्तु विवरं बाणविश्लेषभाजितम्॥ २२॥
स्वं सौम्यस्थे बले कार्यं याम्यदिक्स्थे बले ऋणम्।
स्फुटे बले तयोः स्यातामिति दैवविदो विदुः॥ २३॥

22 - 23. Yuddha Bala: Now the way of obtaining Yuddha Bala (strength in case of planetary war). When two planets (from Mars to Saturn) are of identical longitudes (to the second of arc), they are said to be in war and the one which is to the north of the other is conqueror. The difference between the strengths (i.e. Sthaana Bala, Digbala and five items of Kala Bala, viz. Natonnata, Paksha, Tribhaga, Varsha-Masa-Dina-Hora and Ayana Balas) of the two planets between the difference in the respective diameters of their discs which will indicate Yuddha Bala.

दृष्टिसंस्कारः।

सदृष्टिपादसहितमुग्रदृष्ट्यंघ्रिवर्जितम्।
क्रमाद्विकर्त्तनादीनां षड्बलैक्यं स्फुटं भवेत्॥ २४॥

24. One fourth of the Drishti Pinda is its aspectual strength. It is positive or negative according to the Pinda being positive or negative. These strengths, viz. Dig Bala, Kala Bala, Cheshta Bala, Nisarga Bala and Drig Bala constitute Shadbala (or six-source strength).

भावबलसाधनम्।

तन्वादिकानां बलमीशजं बलं नरश्चतुष्पादिह कीटनैराः।
जायांबुलग्नांबरभोनितास्ते स्याद्दिग्बलं तुंगबलोक्वत्तु॥ २५॥
सदृष्टिपादान्वितमुग्रदृष्टिविवर्जितं दृष्टियुत ज्ञगुर्वोः।
तन्वादिकानामपि भाववीर्यं विचारणीय विदुषा प्रयत्नात्॥ २६॥

25 - 26. Strengths of Bhavas: The strengths acquired by the lords of the ascendant and others will be the strengths of the respective Bhavas. Deduct the descendant from the cusps in biped signs, the Nadir from the cusps in quadruped signs, the ascendant from the cusps in insect sign (Scorpio) and the meridian from watery signs to get Bhava Bala. If the sum exceed six signs, deduct it from 12. If a Bhava is aspected by a benefic planet, add one fourth of its strength to get positive Bhava Drigbala, and a

similar process in case of a malefic aspect will give negative Bhava Drigbala.

चेष्टोच्चरश्मयः ।

ये चेष्टतुंगाख्यबले रसघ्ने सैके भवेयुर्निजरश्मयस्ते ।
स्वतुंगचेष्टाबलघातमूलमिष्टाख्यमेकोनबलाच्च कष्टम् ॥ २७ ॥

27. Cheshta & Uchcha Rasmis: To get the Cheshta Kendra of the Moon, deduct the Sun's (sidereal) longitude from that of the Moon. Three signs or 90 degrees added to tropical longitude of the Sun will be Sun's Cheshta Kendra. The Cheshta Bala and Uccha Bala in order be multiplied by six and increased by one to get respectively Cheshta Rasmi and Uccha Rasi of the planet. The square root of the Cheshta and Uchcha Balas will be Ishta Phala of the planet. One Rupa minus the planet's Ishta Phala will be its Kashta Phala.

विद्वद्वम्ये खेटलीलाविलासे सम्यग्बोधे पुंजराजोदिते च ।
होरासारे शंभुहोराप्रकाशे वीर्याध्यायः पूर्ण आसीत्तृतीयः ॥ २८ ॥

28. Thus ends the (3rd) chapter entitled "Planetary Strengths" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars..

अथ निषेकाध्यायः ४ ।
Chapter 4 - On Impregnation

बलान्वितावर्कसितौ स्वभांशे पुंसां सदा चोपचये भवेताम् ।
तथाङ्गनानां शाशिभूमिजौ वा तदा भवेद्गर्भसमुद्भवश्च ॥ १ ॥

1. Congenial Transits for Union: If at the time of union, the Sun and Venus, endowed with strength occupy their own signs or Navamsas being in an Upachaya, a man will be able to cause pregnancy. Conception will occur to the female having the Moon and Mars similarly.

Notes: The importance is to Upachaya house, that is the 3rd, 6th, 10th and 11th from the natal ascendant. The mere strength for the Sun and Venus for the male, and Moon and Mars for the female are not enough which at a given time will be enjoyed in many cases. Some texts however wrongly ignore the house involvement while authors like Kalyana Varma took care to spell the requirement in full.

The Sun and the Moon in order are male and female in character while Venus and Mars represent procreative fluids of the male and female. Upachaya is a house that gradually flourishes and is representative of ascendancy.

While reading this chapter, a discerning reader will have to apply the aphorisms properly to natal ascendant, query ascendant and Adhana ascendant according to the situation.

For complete fulfilment in respect of progeny, orthodox families still choose auspicious Muhurtas.

स्त्रीणां विधौ चोपचये कुजेन दृष्टेऽपि गर्भग्रहणेऽपि योग्या ।
पुंसां तथा गीष्पतिना प्रदृष्टे स्त्रीपुंसयोर्योगमतोऽन्यथा च ॥ २ ॥
निषेकेऽस्तराशिर्यथा मैथुने च तथा तत्समः पूरुषो मैथुने स्यात् ।
असत्खेचरैः संयुते वीक्षितेऽस्ते सरोषःशुभैर्हास्ययुक्तद्विलासः ॥ ३ ॥

2 - 3. (a) The female is fit to conceive when the Moon is in Upachaya in aspect to Mars while the male should have the Moon in his Upachaya receiving Jupiter's aspect.

(b) The disposition of the male will be according to the 7th house at the time of impregnation. Should malefics occupy or aspect the 7th, there will be passion (or rage) while benefics will create amusement.

Notes: (a) The transit Moon should be in 3rd, 6th, 10th or 11th from the natal ascendant of the female. The aspect is that of transit Mars.

Similarly, the male should have transit Moon in 3rd, 6th, 10th or 11th from his natal ascendant in aspect to transit Jupiter.

The female's procreative fluid is represented by Mars. Jupiter denotes man's procreative ability. That is why, Mars and Jupiter are required to aspect the Moon concerned. However, it will not be always possible that the Moon is in aspect to both the planets. Either the female or the female fulfilling the condition is sufficient.

The natal horoscope being of prime importance, combinations like the present one are only supportive factors. Further, there are other conditions enlisted as favourable transits in respect of impregnation.

गर्भधारणसमयः ।

स्त्रीणामृतुः षोडशकं निशानां तासां त्यजेत्सप्तकमत्र पूर्वम् ।
समे नराणां विषमेऽङ्गनानां गर्भा भवेयुः पुरुषस्य योगात् ॥ ४ ॥
शनैश्चरक्ष्मासुतशुक्रसूर्यैर्निजांशगैश्चोपचयस्थितैश्च ।
त्रिकोण लग्नोपगते सुरेज्ये वीर्यान्विते गर्भसमुद्भवः स्यात् ॥ ५ ॥
वीर्यान्विते लग्नगते सुरेज्ये त्रिकोणसंस्थे यदिवाऽत्र योगः ।
स्युर्निष्फलास्ते हतवीर्यकाणां वीणेवशब्दाः श्रववर्जितानाम् ॥ ६ ॥

4-6. Appropriate Time for Conception: (a) For a female 16 nights following her monthly course are favourable for procreation. The initial 7 nights of these be rejected. Union in odd nights will cause conception of a girl and in even nights a boy.

(b) Conception is possible with Saturn, the Sun and Mars in Upachaya houses with their own Navamsas when Jupiter with strength is in a trine or in the ascendant.

(c) Jupiter (alone) in the ascendant or a trine will favour conception. For a person bereft of virility, these Yogas will be futile as the sound of a lute to one who is deaf.

Notes: (a) Our text prohibits first seven nights, specific

reference to which could be found in ancient scriptures like *Garuda Purana*. *Manu Smriti* and *Padma Purana* disallow the first 4 nights following appearance of menses and recommend the ensuing 12 days as favourable for impregnation. So also a host of other astrological texts. It is understood that only 12 nights after the cessation are acceptable.

(b) The yoga involving Saturn etc. are alone enough without involving Jupiter which is again repeated at "c. Other texts have treated these two as two separate Yogas.

गर्भाधानसमयान्मातापित्रोररिष्टविचारः ।

यथा नृनार्योर्हि मनःस्वभावं रतौ तथा गर्भगतोऽत्र जन्तुः ।
द्यूने रवेर्मन्दकुजौ तु पंसो रोगप्रदौ शीतरुचेःस्त्रियश्च ॥ ७ ॥
सूर्ये यमारांतगते तु पुंसः स्त्रियास्तथेन्दौ मृतिदौ तयोः स्तः ।
मन्देन वाऽऽरेण दिवाकरेन्दू युक्तौ च दृष्टौ निधनं तयोर्वा ॥ ८ ॥
स्वर्क्षस्थितौ रन्ध्रगतौ यमार्कौ प्रष्टुः स्त्रियं संदिशतश्च वंध्याम् ।
छिद्रस्थितौ चन्द्रबुधौ सदोषां वा काकवन्ध्यां वदतोऽङ्गनां वै ॥ ९ ॥

7 - 9. Assessment of the Couple: (a) The disposition of the child in the womb will be akin to that of the male and female at the time of the union.

(b) Both Saturn and Mars in the 7th from the Sun and the Moon will in order cause diseases to the male and female.

(c) The Sun placed betwixt Saturn and Mars will cause death of the male while the Moon in such a case will kill the female. Both the luminaries in association with or aspect to the Saturn and Mars will cause the end of the male and female together.

(d) **Query:** In case of a query, if Saturn or the Sun is in the 8th identical with own sign, declare that the female (wife of the querist) is barren (i.e. will never conceive). The Moon and Mercury together in the 8th house denote some blemish for the female or she may become barren with just one delivery.

Notes: (a) The idea behind this aphorism is that the couple should unite with a good disposition, and with a desire to have worthy progeny for the growth of their lineage.

(b) At the time of Adhana, the Sun in the 7th from Saturn will affect the male's health. Whereas, the Moon during Adhana being in the 7th from Mars will damage the woman's health.

These health defects will be reflected till the child's birth.

(c) Saturn and Mars can be placed anyway in 2nd/12th from the transit Sun. Alternatively, Saturn and Mars in both sides of the Sun in one and the same sign will also fulfil the condition. Example: The Sun in Gemni, Saturn/Mars in Cancer/Taurus or *vice versa*. Alternatively, the Sun in Gemini between Saturn and Mars in the same Gemini. Such Yogas will endanger the male provided the female's conception takes place with this Yoga.

Similarly, the Moon so related to Saturn and Mars will endanger the female.

(d) At the time of a question concerning whether a particular female would ever conceive, Saturn in the 8th identical with Capricorn or Aquarius, or the Sun in the 8th identical with Leo will reveal that she is barren and will never conceive.

In the second Yoga, the Moon and Mercury should be in the 8th. No particular sign is mentioned in the original. This Yoga denotes defects on the part of the female in question and it can be concluded that she will be able to conceive after some treatment. Else, she may be just in a position to deliver only one child and will never conceive later.

गर्भस्रावो रजोवर्णाश्च ।

मृतप्रजा छिद्रगयोः सितेज्ययोर्गर्भस्रवा भूमिसुतेऽष्टमस्थे ।
छिद्रेश्वरे छिद्रगते बलान्विते पुष्पं न विन्दत्यबला सुगर्भदम् ॥ १० ॥
सूर्येऽत्र कपिलं पुष्पं चन्द्रे श्वेतं कुजेऽरुणम् ।
बुधे विचित्रवर्णाभं गुरौ मांजिष्ठवर्णकम् ॥ ११ ॥
सिते श्वेतं शनौ कृष्णं राहौ जलसमं वदेत् ।
शून्येऽष्टमे स्वभावस्थं मार्गे पात्यं खले गृहे ॥ १२ ॥
पुष्पमेति तदुष्णं तु भौमाकौ शीतलं परे ।
कटिवातं वदेद्राहौ पीडाकरमहर्निशम् ॥ १३ ॥

10 - 13. Miscarriage, Colour of Fluid: (a) Jupiter and Venus together in the 8th will produce dead children.

(b) Mars in the 8th will lead to miscarriage.

(c) A strong 8th lord in the 8th house will cause deficiency of procreative fluid in the female.

(d) The Sun in the said place will cause the fluid to be tawny in colour, the Moon white, Mars red, Mercury variegated, Jupiter

bright red (as the Indian madder), Venus white, Saturn black and Rahu akin to water. If the 8th house is devoid of a planet, the fluid will be natural (i.e. pure and unaffected). A malefic therein denotes that the fluid will be worth only throwing away, i. e. useless. The fluid will be warm if the Sun and Mars are in the 8th, while other planets cause it to be cold. Rahu therein denotes that the fluid in the womb will be capable of causing windy disorders to the female day and night.

Notes: The combinations listed in "a", "b" and "c" can be applied to Adhana as well as Query.

Details mentioned at "d" above may be better understood by men of traditional medicine.

दिनेऽर्कशुक्रौ पितृमातृसंज्ञौ नक्तं शनीन्दू सहजेऽन्यथा तत् ।
पितृव्यमातृष्वसृसंज्ञितौ च तयोः शुभावोजसमर्क्षगौ तौ ॥१४॥

14. Parents & Others: The Sun and Venus are father and mother during day time while Saturn and the Moon play the roles of their co-born, i.e. Saturn the role of paternal uncle and the Moon maternal aunt. The roles are reversed during night time, i.e. Saturn rules father, the Sun paternal uncle, the Moon mother and Venus maternal aunt. The respective male planets in odd signs are beneficial for the respective male relatives while the respective female planets in even signs are beneficial for the respective female relatives.

क्रूरान्तस्थौ लग्नचन्द्रौ निषेके क्रूरैः खेटै संयुतौ वाथ दृष्टौ ।
सौम्यैश्चैतौ वीक्षितौ नैव युक्तौ नारी गर्भेणान्विता मृत्युमेति ॥ १५ ॥

15. Death with Pregnancy: The Moon and the ascendant related to malefics by occupation or aspect, and without that of benefics, will cause the death of the pregnant woman.

चन्द्रात्तनोर्वा यदि पापखेटैर्बन्धुस्थितैर्भूमिसुतेऽष्टमस्थे ।
यद्वा कुजार्कौ व्ययबन्धुसंस्थौ क्षीणेनिशेशे मृतिरुक्तवत्स्यात् ॥ १६ ॥

16. With malefic planets in the 4th from the ascendant or the Moon while Mars is in the 8th, or Mars and the Sun together in the 12th or 4th while the Moon is weak, the pregnant woman will only die.

शुक्रो यदा मन्दयुतोऽथ दृष्टश्चन्द्रात्सुतस्थः स तु मातृहन्ता।
सपापकः कर्मगतोऽथ वा चेद्दिवाकरो मातुरनिष्टदः स्यात् ॥ १७ ॥

17. (a) Counted from the Moon, if Venus is found in the 5th joining Saturn or begetting his aspect, the female will die.

(b) The Sun in the 10th along with a malefic planet will cause evil to the female.

क्षीणे विधौ पापयुते च मृत्युस्तदन्यथाऽर्के जनकस्य नूनम्।
आधिर्भवेत्पापनिरीक्षितौ तौ मिश्रैर्विमिश्रं शुभंदैःशुभं स्यात् ॥ १८ ॥

18. (a) Waning Moon with a malefic will kill the mother.

(b) The Sun with a malefic will endanger the father of the child to be born.

(c) If both the Sun and the Moon are aspected by malefics, mental agony will occur to the male and female; benefics in this context will give good effects while a mix of benefics and malefics will cause mixed effects.

सप्तमस्थे दिवानाथे लग्नस्थे धरणीसुते।
शस्त्रप्रहारान्निधनं जायते नात्र संशयः ॥ १९ ॥

19. Death by Weapon: If the Sun is in the 7th as Mars is in the rising sign, death will be through the hit of a weapon.

Notes: The combination suggested should not be applied to death while being surgically operated. The expression "hit" denotes danger from knife, arrow, rod, gun and the like.

मासि मासि गर्भगतजीवावयवा मासेश्वराश्च।
कललं च घनं शाखास्थित्वग्रोमोद्गमः स्मृतिः।
भुक्तिरुद्वेगसंभूतिर्मासेष्वाधानतः क्रमात् ॥ २० ॥
शुक्रारजीवार्कशशीयमज्ञलग्नेशशीतांशुदिवाकराः स्युः।
मासेश्वरास्तैः कलुषैः प्रपीडा पातो हतैर्वीर्ययुतैश्च पुष्टिः ॥ २१ ॥
वीर्याढ्यः स्यान्मासपः स्वोच्चगो वा वृद्धिर्गर्भस्येव चेन्निम्नवीर्यः।
अस्तं यातो नीचगः पापयुक्तस्तत्तन्मासे जायते गर्भपातः॥२२॥

20 - 22. Acquisition of Limbs & Monthly Lords: (a) The developments in the various months commencing from Adhana are: (1) Embryo shortly after conception, (2) hardening, (3) sprouting of limbs, (4) bones, (5) skin, (6) hair (7) movements (8) consumption of food (9) agitation (to come out) and (10) birth.

(b) Venus, Mars, Jupiter, the Sun, the Moon, Saturn, Mercury, lord of Adhana ascendant, the Moon and the Sun are the lords of the months concerned. If these planets are strained in their various transits (by combustion, debilitation and the like), they will harm the concerned development.

(c) The lord of a given month enjoying strength or being in exaltation In transit, during the relevant month) will strengthen the development concerned. When a relevant planet (in the initial months) moves in debility or gets combust or associated with a malefic, miscarriage will occur.

Notes: (a) Some texts like *Hora Ratnam* assign the 5th month to Saturn and the 6th to the Moon whereas our author gives these months to the Moon and Saturn in that order as Varaha Mihira and Kalyana Varma did. In the 5th month, blood's strength occurs to the child in the womb and the Moon is the appropriate lord for she rules blood, as against Saturn. In the 6th month, hair etc. occur which is ruled rightly by Saturn.

Yavanacharya further confounded the confusion in respect of 1st and 2nd months, giving these rulerships to Mars and Venus instead of the other way. The 1st month is rightly ruled by Venus for the semen transforms into a foetus under his management. Similarly, the 2nd month's rulership going to Mars is just right for then the foetus hardens.

The views expressed by Varaha Mihira, Kalyana Varma and Punja Raja are exactly in alliance with those of Vasishta and Garga. So we better follow these only.

Here we will have relevant developments in detail.

1st month - coagulated blood (Venus)
2nd month - turns into a mass of flesh (Mars)
3rd month - limbs (Jupiter)
4th month - bones (the Sun)
5th month - skin, blood (the Moon)
6th month - hair and nails (Saturn)
7th month - movements in the womb, memory (Mercury)
8th month - hunger and thirst (lord of Adhana ascendant)
9th month - excitement (the Moon)
10th month - entry into this world, i. e. birth (the Sun).

It is interesting to note that during the 7th month, under the rulership of Mercury, the significator of past birth memories,

the child covers its ear-holes with its hands and recalls its past deeds, laments over them and grows anxious to get relief from the womb. This memory of past birth is lost as soon as the child is born and cries for the first time.

गर्भस्रावयोगः ।

यमारौ लग्नगौ स्त्रीणां गर्भस्रावस्तथा विधौ ।
तद्वे दृष्टे तद्युते वा गर्भपातः प्रजायते ॥ २३ ॥

23. Miscarriage: Saturn and Mars in the ascendant will lead to miscarriage. The Moon's joining or aspecting this Yoga will also give the same effect.

पुंस्त्रीयमलाद्युत्पत्तियोगाः ।

ओजर्क्षकांशोपगतौ खीज्यौ सूतौ च पुंजन्मकरौ निषेके ।
समर्क्षकांशोपगताः सितेन्दुधरात्मजाः स्त्रीजननप्रदाः स्युः॥२४॥
गुर्वर्कयोश्चापनृयुग्मभांशे ज्ञदृष्टयोः पुंयुगुलं तदा स्यात् ।
तद्वच्च कन्याझषगैः सितारकलाधरैः स्त्रीयुगलं सवीर्यैः ॥ २५ ॥

24 - 25. Birth of Male, Female & Twins: (a) The Sun and Jupiter in odd signs and odd Amsas at the time of impregnation will cause birth of a boy. The Moon, Venus and Mars in even signs and even Amsas will give a girl.

(b) Jupiter and the Sun in Sagittarius and or Gemini with such divisions in aspect to Mercury will lead to birth of male twins. Strong Venus, Mars and the Moon in Virgo and or Pisces with such divisions will cause birth of female twins.

Notes: *Saravali* gives a number of combinations in this respect and the reader may study them with profit.

क्लीबयोगाः ।

ओजेऽब्जलग्ने क्षितिजेन दृष्टे समौजगौ वा द्विजराजसोम्यौ ।
ओजांशके भार्गवलग्नसूर्या वीर्यान्विताः क्लीबजनुःकराः स्युः॥ २६ ॥
समोजभस्थावपि लग्नसूर्यौ परस्परं चेत्परिपश्यतो वा ।
कुजोष्णगू वा शनिसोमजौ वा तद्वच्च तौ क्लीबकरौ निरुक्तौ ॥ २७ ॥

26 - 27. Birth of Eunuch: (a) An odd sign ascending with the Moon in aspect to Mars will produce an eunuch. Jupiter in an even sign and Mercury in an odd sign will give the same effect.

(b) Venus, the ascendant and the Sun occupying odd

Navamsas and being in strength will again give birth to a eunuch.

(c) The ascendant and the Sun in order in even and odd signs and aspecting each other (i.e. the Sun in an odd sign as the 7th), or Mars and the Sun, or the Moon and Mercury in similar Yoga will lead to birth of a eunuch.

Notes: (c) Three combinations which should occur in mutual opposition are mentioned here as under.

The ascendant in an even sign and the Sun in an odd sign.
Mars in an even sign and the Sun in an odd sign.
The Moon in an even sign and Mercury in an odd sign.

गर्भे त्र्यधिकजन्तवः सर्पवेष्टितश्च।
धनुर्विलग्नेऽन्त्यलवे प्रदृष्टे सौम्येन सौरेण च वीर्ययुक्तैः।
धन्वांशकस्थैरखिलैश्च खेटैर्गर्भो भवेत्र्यूर्ध्वकजंतुकश्च॥ २८॥
भौमस्य द्रेष्काणगते हिमांशौ पापान्विते पापविलग्नके च।
सौम्यग्रहेरायधनोपयातैः सर्पेण संवेष्टितगर्भ एव॥ २९॥

28 - 29. More than Triplets & Coiled by a Snake: Sagittarius ascending with its last Navamsa and receiving the joint aspects of Saturn and Mercury, while the other planets are endowed with strength, or when all (the seven) planets occupy Sagittarius Navamsa (remaining in various signs) will cause more than 3 embryos in the womb. The Moon occupying a decanate of Mars along with a malefic planet, a malefic in the ascendant and benefic planets in the 11th and 2nd will denote that the child in the womb is coiled by a snake.

सगर्भस्त्रीमरणयोगः।
असद्ग्रहैर्न्यस्थितैः शुभस्य दृष्टिवर्जितैः।
निषेककालिके वदेन्मृतिर्बुधैस्तु योषितः॥ ३०॥

30. Death of the Pregnant Female: Malefic planets in the 12th without benefics' aspects at the time of Adhana will lead to the death of the pregnant woman.

वामनशिरोबाहुपादादिरहितयोगाः।
सूर्येन्दुमन्दैर्मकरेऽन्त्यलग्ने दृष्टे भवेद्वामनकः सपापैः।
धीधर्मलग्नोपगतैर्दृकाणैर्भुजांघ्रिशीर्षैश्च विवर्जितः स्यात्॥३१॥

विलग्नद्रेष्काणगते महीजे निरीक्षिते सूर्यशनींदुभिश्च।
कुर्यादशीर्षं सुतभे विबाहुं धर्मे विपादं न शुभैक्षितश्चेत् ॥ ३२ ॥

31 - 32. Birth of a Dwarf, Birth without Head, Arms and Legs: Capricorn rising with its last Navamsa and receiving the aspects of the Sun, the Moon and Saturn will cause birth of a dwarf. The ascending sign with 2nd, 3rd and 1st decanates containing malefics will in order produce the child without arms, feet and head. The ascendant with first decanate containing Mars therein and receiving the aspects of the Sun, Saturn and the Moon denotes that the child will be headless. The 2nd and 3rd decanates thus indicate birth without arms and without legs respectively.

Notes: "Dhee" Drekkana is to be interpreted as 2nd decanate while "Dharma" denotes the 3rd decanate and not the 5th and 9th houses.

पितृमातृग्रहद्रेष्काणवशात्फले न्यूनाधिकत्वं
गर्भसुखद्विगुणमुखादियोगाः।
आदौ हि पूर्णं ददतु स्वकीयं फलं द्युरात्र्योः पितृमातृखेटौ।
मध्ये च मध्यं चरमेऽतितुच्छं शुभाशुभं वा परिकल्पनीयम् ॥३३॥
लग्नेन्दुतः केन्द्रधनत्रिकोणसंस्थैः शुभैरूयायगतैरसौम्यैः।
गर्भस्तदानीं सुखसंयुतः स्याद्वीर्यान्वितस्तिग्ममयूखदृष्ट्या ॥३४॥
बुधे त्रिकोणगे शेषैर्बलहीनैर्नभश्चरैः।
मुखपादकरैरेव द्विगुणः स्यात्तदा शिशुः ॥ ३५ ॥

33 - 35. Now about the good and bad effects for parents through decanates, comforts in the womb, and yogas for two faces etc.

(a) The planets indicating the father and the mother of the child occupying first decanate will give good and bad effects in full, in the 2nd decanate moderate and in the last one nil. (That is when good effects are full in the first decanate, bad effects will be nil. In the 3rd decanate a converse ratio will prevail. The 2nd decanate will balance both good and bad.)

(b) The angles, trines and the 2nd from the ascendant or from the Moon being occupied by benefic planets while the (relevant) 3rd and 11th thereof are occupied by malefic planets, with the Sun's aspect, will cause strength and comforts to the

child to be born.

(c) There will be two heads or four arms or legs to the child if Mercury is in a trine while all other planets are weak.

भांशे लग्नस्थेऽर्कसूनौ द्युनस्थे मंदे चेत्स्यात्सूतिरब्दत्रयेण।
प्रालेयांशौतद्वदेवं निषेके संसूतिः स्याद्वत्सरैर्भानुसंख्यैः ॥३६॥
उक्ता योगाः खेचराणां खलानां पापास्ते स्युः सौम्यदृष्टाश्च युक्ताः।
सत्खेटानां सत्फलं वा विदध्युर्मिश्रैर्मिश्रं हौरिकार्यैर्विचिंत्यम् ॥३७॥

36-37. (a) Saturn's sign or Navamsa in the ascendant while Saturn is in the 7th house will cause birth after three years of Nisheka. The Moon's sign, the Moon's Navamsa and the Moon replacing the said Yoga will lead to birth after 12 years.

(b) The yogas so far stated in this chapter will give good effects if they are caused by benefic planets, bad effects if by malefic planets and mixed effects by both benefic and malefic planets.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुंजराजोदिते च।
होरासारे शंभुहोराप्रकाशे गर्भाधानाध्याय आसीत्सुपूर्णः ॥३८॥

38. Thus ends the (4th) chapter entitled "On Impregnation" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथ सूतिकाध्यायः ५ ।
Chapter 5 - On The Lying-in Woman

आधानात्प्रश्नाद्वा जन्मसमयज्ञानम् ।
सम्यग्ज्ञाते नूनमाधानकाले योगानुक्तांश्चिंतयेज्ज्ञातकज्ञः ।
यद्वा सर्वे प्रश्नतः सूतिकालात्प्रोक्तास्ते वै तत्फलज्ञैर्महद्भिः ॥१॥
प्रश्नभे कुमुदिनीपतिस्थिते सप्तमं वदति बादरायणः ।
गर्ग आह भगवान्नृजन्मभं पञ्चमं तु मुनिसंमतं त्विदम् ॥ २ ॥

1 - 2. Birth Time through Adhana or Query: Astrologers should consider (relevant yogas) from the Adhana ascendant. In the absence of knowledge of such ascendant, the one at the time of query be considered. The 7th from the Moon as at the time of query will be the natal Moon sign according to sage Badarayana. Garga, however, indicates birth with the Moon in the 5th from the ascendant of query, which is acceptable to other sages.

तत्कालशीतांशुनवांशकाच्च जामित्रगे शीतकरे प्रसूतिः ।
लग्नस्य नन्दांशपतेस्तु यद्वा क्षेत्रं प्रयाते हिमगौ प्रसूतिः ॥ ३ ॥
यस्मिन्द्विषट्कांशगते विधौ तद्राशिस्थितेऽब्जे पुरतःप्रसूतिः ।
रसातलेशे बलसंयुते च गर्भस्तदानीं सुखसंयुतः स्यात् ॥ ४ ॥
यश्चोदयेंद्वोः सबलस्तु तस्य द्विषट्कभागैः सहितोऽत्र राशिः ।
तावद्धि तद्राशिगते मृगांके भवेत्प्रसूतिः पुरतश्च केचित् ॥ ५ ॥
यावानुदेति द्युनिशोर्नवांशस्तावद्गते घस्रनिशोर्जनुः स्यात् ।
द्युरात्रिसंज्ञाः कथितास्तु पूर्वं तद्राशितः कालविनिश्चयः स्यात् ।
आधानके चरगृहे दशमे प्रसूतिस्त्वेकादशे -
स्थिरगृहेऽप्युभयेऽर्कमासे ॥ ६ ॥

3 - 6. (a) Note the Navamsa occupied by the Moon in query or Adhana. The natal Moon will be in the 7th sign from that particular Navamsa.

(b) The natal Moon's position will correspond to the sign occupied by the lord of the Navamsa of the ascendant of query or Adhana.

(c) The natal Moon will be in the Rasi equal to the Moon's Dvadasamsa at the time of query or Adhana.

(d) If the 4th lord is endowed with strength, the delivery will be comfortable.

(e) The Dvadasamsa of the stronger of the ascendant and the Moon at query or Adhana will be the Moon sign at birth, according to some ancient authorities.

(f) If the Navamsa ascendant at query or Adhana be a day-strong sign, birth will be during day time. Night-strong sign being such Navamsa will cause night birth. Day and night signs have been explained earlier. If the ascendant at Adhana or query is a movable sign, delivery will be in the 10th month. In case of fixed and dual signs, it will be 11th and 12th month in order.

मस्तकाद्युत्पत्त्यादि।

शीर्षोदयैश्च शिरसाप्युभये कराभ्यां
पृष्ठोदयैश्च जननं भवतीह पद्भ्याम् ॥ ७ ॥
लग्नेषु सिंहाजवृषस्थितेषु तत्स्थे कुजे सूर्यसुते च यद्वा।
सार्कोऽर्कजो भांशसमे च गात्रे स्यादर्भको नालकवेष्टितांगः॥८।

7 - 8. Birth with Head etc.: (a) The child will be born with head first if the ascendant at query or Adhana is a Seershodaya sign, with hands first in case of Ubhayodaya sign, and with legs first in case of Prishtodaya sign.

(b) The ascendant should be one of Leo, Aries and Taurus, containing the Sun and Mars and the Sun and Saturn. As a result, the child will be born entwined in umbilical cord in the portion of the body represented by the ascendant or its Navamsa at query or Adhana.

यमलसदन्तादियोगा दन्तोत्पत्तिप्रश्नानि च।

रवौ चतुष्पदस्थिते द्विदेहसंस्थितैः परैः।
बलान्वितैस्तदा यमौ स्त एव कोशवेष्टितौ ॥ ९ ॥
सौम्यस्य भांशोपगतौ यमारौ बालं सदंतं कुरुतः प्रसूतौ।
कुलीरलग्ने हिमगौ तदा चेन्मंदारदृष्टे स तु कुब्जकः स्यात् ॥ १० ॥
दन्तैर्युतश्चेत्प्रथमेऽर्भकः स्यात्स्वयं विनश्येदनुजं द्वितीये।
हन्यात्तृतीये भगिनीं चतुर्थे स्वमातरं बाणमितेऽग्रजातम् ॥११॥
षष्ठादिमासेषु शुभं फलं स्यात्साकं यदा जन्म भवेत्तु दन्तैः।

तस्योर्ध्व पंक्तौ प्रथमं द्विजाः स्युः -
स्वमातरं स्वं च निहंति तातम् ॥१२ ॥

9 - 12. (a) Twins: The Sun in a quadruped sign while the other planets are in dual signs with strength, denotes twins born encased in a sheath.

(b) Birth with Teeth: Saturn and Mars in Mercury's signs and Navamsas will cause birth of the child with teeth.

(c) Short Stature: The Moon in Cancer ascendant in aspect to Saturn and Mars will cause short stature.

(d) Effects of Acquisition of Teeth: The child will not survive if it acquires teeth in the very first month. Acquisition of teeth in the 2nd month will cause danger to younger co-born, the 3rd month to younger sister, the 4th month to mother, and the 5th month to older brother. The child will be happy if it gets teeth in the 6th month. In case of birth with upper teeth, harm to parents will occur.

मूकपंगुकरयोगादिः ।
कर्काल्यंत्यांतगैः पापैर्भान्त्यस्थैर्वा वृषे विधौ ।
मूकः पापेक्षिते सद्विर्दृष्टे गीः स्याच्चिरेण तु ॥ १३ ॥
लग्ने झषे चंद्रयुते च यद्वा सिंहाजचापांत्यगतैश्च पापैः ।
वृषे विधावर्कयमारदृष्टे पंगुर्नरः स्याच्छुभदृष्टिहीने ॥ १४ ॥

13 - 14. Yogas for Deafness & Lameness: (a) Malefics in the last Navamsas of Cancer, Scorpio and Pisces or in the end of a sign, while the Moon is in Taurus with a malefic's aspect will cause deafness. A benefic aspecting the Moon (in the said Yoga) will cause speech after a long spell.

(b) With the Moon in Pisces ascendant while malefics are in the end of Leo, Aries and Sagittarius (i.e. fiery signs), the child will be lame. So also when the Moon is in Taurus in aspect to the Sun, Saturn and Mars, without a benefic's aspect.

जडान्धबुद्बुदाक्षयोगाः ।
क्रूरग्रहैः संधिगतैः शुभालोकनवर्जितैः ।
हिमांशुसहितैर्बालो जडः स्यान्नात्र संशयः ॥ १५ ॥
सिंहे विलग्ने रविशीतभानू मन्दारदृष्टौ कुरुतो नरांधम् ।
शुभाशुभैर्बुद्बुदनेत्रयुग्मं वामं हिनस्त्यब्ज इनोऽन्त्यगोऽन्यत् ॥ १६ ॥

15 - 16. Yogas for Dull Wit & Defective Eyes: (a) Malefics in Rasi junctions while the Moon joins one of them will produce a dull-witted child.

(b) The Sun and the Moon joining in Leo ascendant in aspect to Saturn and Mars will cause the child to be blind. If both malefics and benefics aspect this yoga, there will be diseased eyes (instead of blindness). The Moon indicates left eye and the Sun right eye (i. e. defect will be to that particular eye according to the Moon or Sun in strain in this Yoga).

विलोमजन्मनालरहितादियोगः।

विलग्नगेऽर्कजे विधौ व्यये च नीचगे रवौ।
विलोमजन्म भूमिजे सभार्गवे त्वनालकः ॥ १७ ॥
विलग्नभांशाधिपतौ विलग्ने विलोमसंस्थे सति विग्रहं स्यात्।
क्लेशान्वितं व्यस्तगतं च जन्म शुभैः प्रदृष्टे च ततः सुखं हि ॥ १८ ॥

17 - 18. Delivery: (a) Saturn in the ascendant, the Moon in the 12th and the Sun in debility will cause the birth of the child in the reverse direction, i.e. facing downward.

(b) Mars with Venus will not cause birth entangled in umbilical cord.

(c) The lords of the ascendant and its Navamsa being in retrograde motion in the ascending sign will cause quarrels (relating to birth of the child). One of them in retrograde motion and the other in direct motion (in the ascendant) will indicate difficult delivery. A benefic's aspect (on to the ascendant) will cause comfortable delivery.

जारजातयोगाः।

न प्रग्विलग्नं च विधुं प्रपश्येज्जीवोऽर्कयुक्तं सितगुं च यद्वा।
सार्के विधौ पापयुतेऽथवा चेत्स्याज्जारजातस्य तदा हि जन्म ॥ १९ ॥
सुरेज्यदृष्टे तनुगेऽथवाऽब्जे देवेज्यवर्गोऽिझत एष चन्द्रे।
सपापकेऽर्केण युतेऽथ चन्द्रे स्याज्जारजातस्य तदा हि जन्म ॥ २० ॥
नीचोपगाः सूर्यसुरेज्यचन्द्राः कुर्वंति ते जन्मनि जारजातम्।
यद्वा तनौ सूर्यसुतेन दृष्टाः शुभैश्च चंद्रोदयभार्गवाख्याः ॥२१॥

20 - 21. Illegal Births: The following Yogas severally lead to illegal births:

(a) Ascending sign and the Moon not receiving Jupiter's

aspect.

(b) The Sun and the Moon being together without Jupiter's aspect.

(c) The Moon in the ascendant with Jupiter's aspect but avoiding Jupiter's divisions.

(d) The Moon with the Sun in the company of (other) malefics.

(e) The Sun, Jupiter and the Moon in simultaneous debility.

(f) Saturn in the ascendant, as the Moon, Venus and the ascendant are bereft of benefic aspects.

Notes: The yogas for illegal birth should not be applied straightaway. One should collect all such Yogas including those for cancellation from various sources, study the whole horoscope carefully and then declare suitable effects.

जारजयोगभंगः ।

चंद्रे गुरुक्षेत्रगतेऽथवा चेत्सुरेज्ययुक्तेऽन्यगृहस्थितेऽब्जे ।
गुरोर्दृकाणेऽथ नवांशके वा न जारजातस्य भवेत्प्रसूतिः ॥२२॥

22. Cancellation: (a) The Moon in a sign of Jupiter,

(b) The Moon joining Jupiter,

(c) The Moon occupying Jupiter's decanate or Navamsa while in other signs.

The above Yogas will independently cancel the Yogas for illegal birth.

Notes: Rudra Bhatta in his commentary on an aphorism of Garga in this context clubs both the conditions at "a" and b" of our text as one and requires the Moon to be in a sign of Jupiter in his company. In my opinion, *Sambhu Hora*'s two conditions are more logical for Jupiter may not frequently be in his own sign.

Vide the Yoga at "c" under slokas 19 -- 21, the Moon is required to be in the ascendant in aspect to Jupiter. In the process if she is not in Jupiter's division, only then illegal birth occurs. Thus the 3 yogas for cancellation of yogas illegal birth are not contradictory to the said Yoga.

कारागारादिषु जन्मयोगाः ।

लग्नेन्दुभ्यां द्वादशे सूर्यपुत्रे गुप्त्यां सूतिर्वीक्षिते पापखेटैः ।
लग्ने कर्के वृश्चिके मन्दयुक्ते गर्तायां स्याच्चन्द्रयुक्ते प्रसूतिः।२३।

23. Saturn in the 12th from the Moon or ascendant and aspected by malefic planets denotes birth when in restraint, i. e. confinement. When the ascendant is Cancer or Scorpio containing Saturn, birth is in a cave or pit.

लग्ने सौम्ये वेश्मगे सौम्यखेटे प्रालेयांशौ स्वर्क्षगे पूर्णदेहे ।
आये लग्ने द्यूनगे वा मृगांके गर्भो नूनं सूयते नावसंस्थः॥२४॥

24. Mercury in the ascendant, a benefic in the 4th and the Full Moon in Cancer identical with the 11th, ascendant or the 7th causes birth in a boat.

लग्ने नीरे मंदयुते दृष्टे चन्द्रार्कचन्द्रजैः ।
ऊषरे देवतागारे क्रीडागेहे क्रमात्प्रसवः ॥ २५ ॥

25. A saline land , a temple and a play-ground are in order birth places when the planets aspecting Saturn in a watery sign ascending are the Moon, the Sun and Mercury respectively.

पुंलग्नभे भानुसुते श्मशाने शैल्पिके गृहे ।
भूपालये च गोष्ठे च देवागारे मखालये ॥ २६ ॥
वीक्षिते भौमसौम्येन्दुशुक्रार्कगुरुभिः क्रमात् ।
प्रसवोऽयं समाख्यातः सत्यलल्लादिसूरिभिः ॥ २७ ॥

26 - 27. Saturn should be in a male sign which is ascendant. Then, the aspects thereto by Mars, Mercury, the Moon, Venus, the Sun and Jupiter in order denote birth in burial ground, artistic home, royal palace, cow-shed, temple and place of rituals. These views are according to scholars like Sathya, Lalla and others.

चरे भांशचारेण तुल्ये पथि स्यात्प्रसूतिः स्थिरे स्वर्क्षगेः खेचरेन्द्रेः ।
निजांशस्थितैः स्वीयगेहेऽथ वीर्यात्फलं भांशयोर्हौरिकेंद्रा वदंति ॥ २८ ॥

28. If the ascendant and its Navamsa are in movable signs, birth is on the way. Planets in fixed signs which are their own signs and Navamsas or planets when endowed with strength indicate birth in one's own home.

यदैकराशिगौ लग्नचन्द्रौ दृष्टिविवर्जितौ ।
विजने प्रसवः प्रोक्तो मणित्थाद्यैश्च सूरिभिः ॥ २९ ॥

29. Should the ascendant and the Moon be together in one sign, without any aspect from other planets, birth will be in a lonely (or deserted) place, according to scholars like Manittha.

तात्ताम्बाभवनेषु तद्बलवशान्नीचस्थितैः साधुभिः सूतिः
स्यात्तरुशालकादिषु तदा यद्वा तरोराश्रितः ।
मंदर्क्षांशगते विधौ हिबुकगे नीरांशकर्क्षेऽथवा
मंदेनैव युतेक्षिते तमसि वा भूमौ च नीचस्थिते ॥ ३० ॥

30. (a) Birth can be decided based on the strength of planets indicative of father (Sun and Saturn) and mother (the Moon and Venus). If benefic planets are in debility, birth is under a tree, or in a house made of wood.

(b) Birth is in a dark place, or on the floor if the Moon is in the 4th identical with Saturn's Rasi and Navamsa enjoying Saturn's aspect or company, or if the Moon is in a watery sign ruled by Saturn (i.e. Capricorn 2nd half), with a watery sign as Navamsa, in conjunction with or aspect of Saturn, or if the Moon is in debility.

सुखप्रसवपुत्रकन्योत्पत्तिविचारः ।
शुभग्रहैः स्वबंधुगैः सुखेन संयुतःसवः ।
सुतांकसप्तमस्थितैरसद्ग्रहैस्तु कष्टतः ॥ ३१ ॥
ओजभे च विषमांशकोपगैर्लग्नचन्द्रगुरुभास्करैर्नरः ।
स्यात्तथापि समभे समांशगैः स्त्री निषेकसमयप्रसूतिषु ॥ ३२ ॥
लग्नं विनौजर्क्षगतो यदि स्यात्सौरोऽपि पुंजन्मकरः सवीर्यः ।
बलान्वितो व्योमचरो नराख्यश्चतुष्टये वा नरजन्म कृत्स्यात् ॥३३॥

31 - 33. Comfortable Delivery, Male and Female Issues: Benefics in the 2nd and 4th indicate a comfortable delivery. Malefics in the 5th, 9th and 7th cause difficult delivery. The ascendant, the Moon, Jupiter and the Sun in odd signs with odd Navamsas cause birth of a male issue. At the time of Adhana, if these planets are in even signs with even Navamsa, a girl will be born. Strong Saturn in an odd sign which is not the ascendant will produce a male issue. Male planets with strength occupying angles or biped signs will also cause male issues.

पितृपरोक्षादिजन्मयोगाः ।

क्रूरर्क्षगाः क्रूरखगा यदि स्युर्दिवामणेर्धर्मसुतास्तसंस्थाः ।
स्थिरादिभेऽर्के जनकोऽन्यदेशे बद्धः स्वभावाद्विषयादिकेषु ॥३४॥
न प्राग्विलग्नें यदि पश्यतीन्दुर्ज्ञशुक्रयोर्मध्यगतेऽथवाऽब्जे ।
यमोदये वा कुसुतेऽस्तसंस्थे पितुः परोक्षस्य तदा हि जन्म ॥ ३५ ॥
तनुं न वीक्षिते विधौ चरर्क्षकांशसंधिगे ।
परोक्षसंस्थितस्य वा पितुर्जनुस्तदा भवेत् ॥ ३६ ॥

34 - 36. Birth in Father's Absence: (a) Malefic planets in malefic signs in the 9th, 5th and 7th with reference to the Sun cause birth as the child's father is in confinement in a distant land, in own place, or *en route*, according to the Sun being in a fixed, movable or dual sign.

(b) The Moon not aspecting the ascendant, or the Moon being in the midst of Venus and Mercury, or Saturn in the rising sign as Mars is in the 7th - each of these combinations will cause birth in the absence of father.

(c) With the Moon in a movable sign and movable Navamsa in Rasi Sandhi without aspecting the ascendant, absence of father at birth should be declared.

पित्रोरिष्टयोगाः ।

भौमेक्षितावर्कसितौ द्युरात्र्योस्तदा वदेत्तत्पितरं व्यतीतम् ।
चरर्क्षगौ भौमयुतेक्षितौ वा तदान्यदेशे जनकस्य मृत्युः ॥३७॥

37. Evils to Father: The Sun in case of day birth, and Venus in case of night birth, being in aspect to Mars, indicate death of the father (at the time of birth). The said two planets, i.e. the Sun and Venus, remaining in movable signs in the said yoga lead to father's death in a foreign land.

व्ययाष्टमस्थितौ खलौ विलग्नपे बलोज्झिते ।
तुरीयधर्मगौ हि वा पिता रुगर्दितः स वै ॥ ३८ ॥

38. When the lord of the ascendant is stripped of his strength as malefics are in the 8th and 12th, or in the 4th and 9th, there will be sickness to father (following the child's birth).

जनौ रवेर्बलस्थिते शनौ तदीक्षिते यदा ।
पिता रुगर्दितस्तदा कुजेक्षितेऽथवा भवेत् ॥ ३९ ॥

39. Saturn should be stronger than the Sun while the Sun should beget the aspect of either Saturn or Mars. This yoga will also cause diseases to father.

मन्दस्त्रिकोणगश्चन्द्रात्कुर्यान्मातृवधं निशि।
दिवसे पापसंयुक्तो दानवेज्यस्तथा कुजः ॥ ४० ॥

40. Evils to Mother: Saturn in a trine to the Moon in case of night birth will cause death of mother. The same effect will come to pass if birth is in day time as Venus and Mars are with malefic planets.

सुखास्तसंस्थैर्यदि पापखेटैर्मातुः कलिर्वेन्दुयुतैश्च मृत्युः।
सूर्याद्यमारौ प्रसवेऽस्तसंस्थौ शुभैरदृष्टौ जनकस्य रिष्टम् ॥४१॥

41. Malefics in the 4th and 7th will give strife to mother. In the process, with the Moon forming a company with the said malefics, death of mother will result.

इन्दुतो नवमे द्यूने नैधने पापखेचराः।
अखिलाः पितरं हन्युर्बालं जातं समातृकम् ॥ ४२ ॥

41. Death along with Parents: The Moon having all the malefics in the 9th, 7th and 8th from her will kill the child along with its parents.

भौमान्वितः सूर्यसुतश्चरर्क्षे भवेन्निशा जन्म हि मानवस्य।
तदा व्यतीतस्तु पिता प्रवाच्यो ह्यशंकितस्तद्विषयांतरे च ।४३।

43. Father's Death: Mars and Saturn joining in a movable sign in case of a night birth will cause death of father in a foreign land.

यत्र तत्र स्थितो भानुर्मन्दाराभ्यां समन्वितः।
पितरं जन्मतः पूर्वं निवृत्तं नात्र संशयः ॥ ४४ ॥

44. The Sun, Saturn and Mars joining anywhere denote death of father before the child' birth.

लग्नाष्टरिपुजामित्ररिष्फस्थैः पापखेचरैः।
सुतेन सार्द्धं जननी म्रियते नात्र संशयः ॥ ४५ ॥

45. Death of Mother & Child: If the ascendant, the 8th,

6th, 7th and 12th are all occupied by malefics, death of the child born, along with its mother, be understood.

षष्ठांत्यगेषु पापेषु माता जीवेन्न वै सुतः ।
लग्नाष्टसप्तमस्थेषु माता नश्येन्न वै सुतः ॥ ४६ ॥

46. Death of Mother or Child: The 6th and 12th occupied by malefics will spare the mother, but kill the child. The ascendant, 8th and 7th occupied by malefics will kill the mother and spare the child.

बालकस्य मातृत्यागादियोगाः ।

मन्दाराभ्यामस्तगे वा त्रिकोणे शुभ्रांशौ चेत्त्यज्यतेऽसौ जनन्या॥
दीर्घायुः स्याज्जीवदृष्टे सुखाढ्यः पापैर्दृष्टे संयुते वाप्यनायुः।४७।
पापैर्दृष्टे शशिनि तनुगे सप्तमस्थे महीजे त्यक्तो
नश्येद्रविजकुजयोर्लग्नलाभस्तगे वा ।
सौम्यैर्दृष्टे शशिनि यदि वा तत्समानस्य हस्ते याति
क्रूरैर्जननसमयेऽप्यन्यहस्ते गतायुः ॥ ४८ ॥

47 - 48. Deserted by Mother: (a) The Moon being in the 7th or a trine from Saturn and Mars will get the child deserted by its mother. Jupiter aspecting the said Moon will give longevity and much comforts to the child. However, yet other malefics aspecting or joining the Moon in question will kill the deserted child.

(b) Desertion and death will occur to the child having the Moon in the ascendant with malefic aspects as Mars is in the 7th. The Moon being in the 11th or 7th from Saturn and Mars or joining them will produce the same effect.

(c) In these Yogas, note a benefic's aspect on the Moon and declare that the deserted child will be brought up by the kind of person indicated by the benefic, while a malefic's aspect will cause the child's death in the hands of such a person as indicated by the malefic.

उपसूतिकाविचारः ।

लग्नाब्जांतरसंस्थितैर्दिविचरैस्तुल्या वदेत्सूतिका
बाह्याभ्यंतरदृश्यकोदितदलेऽप्येवं तु मध्यस्थिताः ।
पूर्वादृश्यदलेऽपि वा ह्यनुदिते चक्रस्य सौम्या शुभा रूपाढ्या

खलखेचरैस्तु मलिना मिश्रैर्विमिश्रा बुधैः ॥ ४९ ॥
वक्रोच्चसंस्थैस्त्रिगुणाः स्वराशौ दुक्के नवांशे द्विगुणाः स्वबुद्धया ।
नीचास्तगेऽर्द्धं ह्युपसूतिकाख्या होराविदैर्द्वित्रिगुणे सकृद्वा ।५०।
अजझषे द्विमिता वृषकुंभयोः श्रुतिमिता हयककेटके शराः ।
मकरयुग्मतुलाधरकन्यकास्वलिहरौ त्रिमिता ह्युपसूतिकाः ।५१।

49 - 51. Female Attendants: The females attending the lying-in woman will correspond to the number of planets placed between the ascendant and the Moon. The description of such females will correspond to the said intervening planets. The number of attendants inside the delivery chamber will equal the number of planets found in the first half of the horoscope, and those outside the chamber to the second half. Benefic planets indicate handsome and charming women while malefics denote unclean woman. Planets mixed in nature in these halves denote women of both descriptions. If a planet indicative of the number of attendants is retrograde, or exalted, triple the value; if in own sign, own Navamsa or own decanate double the number and if in debility or combust, halve the value. In case of repeated increase or decrease consider the highest. There is another school to suggest that Aries, and Pisces denote 2 attendants, Taurus and Aquarius 4, Sagittarius and Cancer 5, Capricorn, Gemini, Libra, Virgo, Scorpio and Leo 3.

सूतीगृहप्रसवदिक् ।
तुलालिकर्काजघटैस्तु सूतिस्थितिर्भवेच्छक्रककुप्क्रमेण ।
मृगास्यहर्योर्वृषभेण चार्पि कन्यानृयुग्मांत्यशरासनाख्यैः ॥५२॥
द्वौ द्वावजाद्याः किल राशयः स्युः प्राच्यादितो द्वयंगगृहं विदिक्षु ।
शय्या प्रवाच्याप्यथवा यथा स्याद्रा हुस्तथैवेति वदन्ति केचित् ॥५३॥

52 - 53. Direction: The delivery occurs in the eastern direction of the houses if the ascendant at birth is one of Leo, Scorpio, Cancer, Aries and Aquarius, in southern direction in case of Capricorn and Leo, in the western direction in case of Taurus, and in northern direction in case of Gemini, Virgo, Sagittarius and Pisces. The delivery chamber may also be known distributing two signs each from Aries for east etc. intervened by the respective corners (south-east et.) Some say Rahu should also be considered similarly.

मातृर्वस्त्रभोजनबालकरोदनदिः।
मातृवस्त्रं वदेत्तत्र वा विलग्ननवांशपात्।
तुर्येशवशतो वाच्यं सूतेः प्राङ्मातृभोजनम् ॥ ५४ ॥
कठिनं मधुरं रूक्षं लेह्यपेयादिकं मृदु।
शोषणाम्ल गुडं दुग्धं विचित्रं स्वल्पभोजनम् ॥ ५५ ॥
वटकाद्यं बहुरसं पेयादि मधुरं हिमम्।
क्रोधादिना कदशनं सूर्यादेः श्लोकपादतः ॥ ५६ ॥
मेषत्रिपंचाननचापलग्ने विस्मृत्य सर्वं बहु रोदिति स्म।
अल्पं घटस्त्रीवणिजे परेषु रुदन्ति नो ज्ञानबलस्य तत्त्वात्।५७।

54 - 57. Mother's Robes, Food & Child's Cry: (a) The robes worn by the mother (at the time of delivery) be understood with the help of the lord of the Navamsa ascendant.

(b) The food consumed by her prior to the delivery should be known through the lord of the 4th house. If the 4th lord is the Sun, the food will be hard, sweet and dry; the Moon syrup, drinks and soft food; Mars dry, and aciduous food, jaggery and milk: Mercury luxurious but limited; Jupiter abundant juices, and cakes made of pulses fried in oil; Venus milk and sweet and cold things; and Saturn bad (or inferior) food.

(c) If the ascendant is one of Aries, Gemini, Leo and Sagittarius, the child cries much forgetting everything (i.e. losing its past memory). Aquarius, Virgo and Libra ascendants denote limited cries while with other ascendants (i.e. Taurus, Cancer, Capricorn and Pisces) the child does not cry with the strength of its Wisdom.

खट्वाविचारः।
शीर्षस्यांघ्रिर्दक्षिणो विक्रमर्क्षं वामः पादो द्वादशर्क्षं विचिन्त्यः।
एवं षष्ठं धर्मभं दक्षवामौ खट्वांगानां निर्णयोऽत्र स्वबुद्ध्या।५८।
खट्वांगे यत्र पापिष्ठास्तत्र घातस्तु तत्समः।
वक्तव्यो दैवविदुषा विनतत्वं द्विरूपभैः ॥ ५९ ॥

58 - 59. Cot: The 3rd and 2nd houses denote the right and left legs of head-side of the cot; the 6th and the 9th denote the other two legs; and the other houses denote the other parts of the cot which should be understood with one's wisdom. Those occupied by malefic planets denote piercing nails in that particular part of the cot. Those coinciding with dual signs or with a mix of good and

bad planets indicate bark or ill-shaped wood in the cot.

गृहद्वारादिविचारः ।

द्वारं केन्द्रस्थैर्ग्रहैर्वीर्ययुक्तैर्ज्ञेयं नैवं चेत्तदा लग्नगेहात् ।
दृश्यो भागो वाममङ्गं निरुक्तं यो वाऽदृश्यो दक्षिणांगं मुनीन्द्रैः॥६० ॥
लग्नोक्तदिशि खट्वायाः शिरोऽङ्गानि धिया ततः ।
लग्नं पश्यंति ये खेटास्तद्वस्त्रास्तरणं विदुः ॥ ६१ ॥

60 - 61. Door: The direction of the door of the chamber is denoted by the strong planet in an angle. If there is none, it is to be noted through the ascendant lord. The cot's placement is to be understood from the ascendant's direction and the other parts of the cot from the other houses. The robes and bed correspond to the planet aspecting the ascendant.

सूतिकागृहे दीपादिविचारः ।

दीपः सूर्यादिन्दुतः स्नेहमानं वर्त्तिर्लग्नादेवमुक्तं पुराणैः ।
ज्ञातुं शक्यं मंदधीभिर्न तस्मात्सच्छिष्याणां प्रीतये प्रोच्यतेऽत्र ॥ ६२ ॥
खट्वांगे स्याद्भास्करो यत्र तत्र वाच्यो दीपश्चालितश्चंचलर्क्षे ।
वारंवारं द्व्यंगभे चैकवारं तत्रस्थो वै स्यात्स्थिरर्क्षे तु दीपः ॥ ६३ ॥
पूर्णं तैलं दीपकं पूर्वदृक्के चन्द्रे मध्येऽर्द्धं त्रिभागं तृतीये ।
वर्तिर्लग्नात्तद्वदेवं प्रकल्प्य वाच्यं सम्यग्बुद्धिमद्भिः स्वबुद्ध्या ॥ ६४ ॥

62 - 64. Lamp: (a) The lamp in the chamber, quantity of oil and the wick should be understood from the Sun, the Moon and the ascendant in order, so said ancient preceptors.

(b) Less intelligent people cannot understand (all these), and for the pleasure of good students, these are being told in detail. Just as explained for the cot, the position of the lamp should be understood through the Sun. If the Sun is in a movable sign, the wick of the lamp was quivering. If in a dual sign, the lamp was moved from one place to the other. A fixed sign having the Sun indicates that the lamp was kept in the same place.

(c) The Moon in the 1st, 2nd and 3rd decanates denotes oil being full, half and one third.

(d) The wise should also judge about the wick through the ascendant.

बालकस्य शिरोदिगादि तन्मातृकष्टकालश्च।

पूर्वादिषु शिरो ज्ञेयं मेषसिंहधनुः क्रमात्।
शीर्षांशे प्रसवः शीर्ष्णा कराभ्यामुभयोदये ॥ ६५ ॥
पद्भ्यां पृष्ठोदये वाच्यो बालकस्य न संशयः।
चन्द्रात्तुर्येऽस्तगे पापे मातुः क्लेशं वदेद्बुधं ॥ ६६ ॥
पापाधिकारे तु घटी मुहूर्त्तः स्याद्दृष्टिपातेऽथ युतौ तु यामः।
द्यूने चतुर्थे प्रविचार्य सम्यग्वाच्याऽतिपीडा जनने जनन्याः ॥ ६७ ॥

65 - 67. (a) The head of the child was in the eastern and other directions according to the ascendant being one of Aries, Leo Sagittarius and its trines.

(b) If the Navamsa ascendant is a Seershodaya sign, birth was with head first, if Ubhayodaya sign with arms first, and if Prishtodaya sign with legs first.

(c) Malefics in the 4th and the 7th counted from the Moon denote difficulties to mother at the time of delivery.

(d) If the 4th and 7th from the Moon or ascendant (as the case may be) are owned by malefics, extreme pains will exist for the mother at the time of delivery of the child for a period of 1 ghati (or 24 minutes); if aspected by them the duration will be 2 ghatis (or 48 minutes), and if occupied, for one Yaama (or 3 hours).

बहुदीपक तृणज्योतिर्गृहविचारः।

बलान्वितेऽर्के कुजवीक्षिते चेत्सौरेण वा स्युर्बहवः प्रदीपाः।
व्ययस्थितैरन्यखगैः सवीर्यैर्ज्योतिस्तृणैः स्याद्बदतीति गर्गः ॥६८॥
संस्कारितं तु जरितं रविजे कुजे तु -
दग्धं च काष्ठसहितं न दृढं खरांशौ।
रम्यं नवं भृगुसुते शशिजे विचित्रं सोमे -
नवं च धिषणे सुदृढंगृहं स्यात् ॥ ६९ ॥
चेत्तुंगादधिकोनकेऽथ परमोच्चांशस्थिते वा गुरौ स्वस्थे
द्वित्रिचतुर्थभूमिकमदः कुर्यात्तदा मन्दिरम्।
एवं वीर्ययुते शरासनगते तद्वत्रिशालं गृहं चदेन्येषु
समर्थकेषु सुधिया वाच्यं द्विशालं तदा ॥ ७० ॥

68 - 70. (a) If the Sun is strong at birth in aspect to Mars, there were many lights in the delivery chamber. If other planets are strong, and are in the 12th in aspect to Saturn, light was produced by (burning) grass.

(b) If Saturn is strong, the house of delivery was a dilapidated one, or repaired; if Mars is strong, burnt or made of wood; if Venus is strong, a beautiful and newly built home; if Mercury is strong, a wonderful home; if the Moon is strong, a new one, and if Jupiter is strong, it is a very strong home. Should Jupiter be close to his exaltation, or be in deep exaltation, or in the 10th, it will be a building of 2, 3, or 4 storeys. With Jupiter in strength placed in Sagittarius, it will be a 2-storeyed building. In other dual signs, Jupiter causes birth in 2-storeyed building.

बालस्य स्वरूपविचारः ।

बलान्वितेऽर्के सदृशश्च पित्रा मात्रा समः शीतरुचौ सवीर्ये ।
त्रिंशांशके यस्य गतो विवस्वान्वाच्यो गुणस्तत्खचरस्य नूनम् ॥७१॥
लग्नस्थनंदलवपेन समस्तु मूर्त्या यो वा
ग्रहो बलयुतस्तु तथैव मूर्तिः ।
वर्णो विधोर्नवलवेशसमस्तु बुद्ध्या जातिं
कुलंच विषयान् प्रवदेच्च वर्णम् ॥ ७२ ॥

71 - 72. Resemblance of the Child: (a) The Sun's strength gives resemblance of father. The child resembles its mother if the Moon is endowed with strength.

(b) The child's body will be according to the lord of the Trimsamsa occupied by the Sun. Its features will be influenced by the lord of Navamsa ascendant. Its complexion will depend on the Navamsa dispositor of the Moon. The complexion should also be understood according to the race, caste and country.

लग्नद्रेष्काणवशादङ्गविभागः ।

शीर्षं दृशौ श्रुतियुगं च नसाकपोलौ
तस्माद्हनुश्च वदनं प्रथमे दृकाणे ।
कण्ठांशकौभुजयुगं किल पार्श्ववक्षः
क्रोडं च नाभिरिति वा कथितं द्वितीये ॥७३॥
बस्तिश्च शिश्नगुदके वृषणावुरू च
जानुद्वयं च जघने चरणौ तृतीये ।
चक्रस्य वाममुदितं सकलं नरस्य
याम्यं तथा ह्यनुदितं गदितं ग्रहज्ञैः ॥ ७४ ॥

73 - 74. Physical Limbs & Decanates: If the ascendant

rises in the first decanate, limbs of the body will be denoted by the various houses thus: head, eyes, ears, nostrils, temples, chin and face. In case of the ascendant rising in the 2nd decanate, note the neck, shoulders, arms, side, heart. belly and navel. The 3rd decanate rising indicates pelvis, anus/penis, testicles, thigh, knee, calf and foot. The portion that has already risen ("*drisyardha*" or visible half) represents the left side (of the body), and the portion yet to rise ("*adrisyardha*" or invisible half) denotes the right side (of the body).

Notes: The limbs explained here are for purpose of identifying ulcer, scar etc. on the concerned parts and not for general purpose. Again, specified limbs are restricted to specified decanate only. Right and left side of the body should be identified with the help of visible and invisible zodiacal halves respectively.

अङ्गव्रणादिविचारः।

व्रणो भवेत्पापयुतेऽत्र युक्के संवीक्षिते लक्ष्म तिलस्तु सद्भिः।
स्थिरे स्वभांशे सहजस्तदानीमागंतुकस्तद्विपरीतसस्थे॥ ७५॥
रवौ काष्ठतुर्याङ्घ्रिजः सूर्यपुत्रे
दृषद्वायुजश्चन्द्रजे भूभवश्च।
गराग्न्यस्त्रजो भूमिपुत्रे व्रणस्तत्समांगे
विधौ शृंगिनीराब्जजः स्यात्॥ ७६॥
स्थानकेऽर्कहिमरश्मिसंयुते कालपूरुषसमे बलोन्मिते।
स्याच्चरादिवशतोऽथवा तदाऽऽगंतुकं तु सहजं तिलाङ्कनम्॥७७॥
यत्र त्रयः सौम्ययुता ग्रहाः स्युस्तत्र व्रणस्तत्समराशिदेशे।
तद्वद्रिपुस्थो व्रणकृत्खलो वा सदृष्टयुक्तस्तिललक्ष्मकृत्स्यात्।।७८॥

75 - 78. Ulcers, Scars: (a) The relevant part as above, occupied by malefics will contain ulcers (or scars). Benefics aspecting or occupying the said place will cause symbols or moles. Planets in fixed signs or in own signs will cause these right from birth. In a contrary situation, these will occur at a later date (i.e. not congenital).

(b) The Sun being the cause will bring forth these scars etc. by wood or quadruped; Saturn by stone or wind; Mercury by fall on earth; Mars by poison, fire and weapon; the Moon by horns (of animals) and by water.

(c) Note the signs occupied by the Sun and the Moon and

accordingly locate the limb of Kala Purusha (or Cosmic Man). Declare scars etc. in the particular limb to be right from birth, or from a later date, assessing the strength of luminaries, and their position in movable signs etc.

(d) Declare scars in the part represented by the sign occupied by three benefics or three malefics along with Mercury.

(e) Malefic planets in the 6th will also cause scars. Benefic's association will indicate scars and moles.

Notes: (b) These views can be found in sloka 12, Nisheka chapter of *Jatakadesa Marga*.

(d) In this Yoga four planets are involved - Mercury with three benefics, or with three malefics. There are authorities to treat the Moon as benefic from the 10th lunar day of bright half to 5th lunar day of dark half. In that case, Mercury, the Moon, Venus and Jupiter constitute four benefics.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च ।
होरासारे शंभुहोराप्रकाशे जन्माध्यायः पंचमः पूर्ण आसीत्।७९।

79. Thus ends the (5th) chapter entitled "On the Lying-in Woman" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars..

अथ भावफलाध्यायः ६ ।
Chapter 6 - Effects of Bhavas

अथोच्यते द्वादशभावजातं फलानि सत्कोमलवाग्विलासैः ।
शिवादिभिर्यान्युदितानि तानि सम्यक्चमत्कारकराणि नूनम् ।१।

1. Now told hereunder are the effects of 12 houses in a simple language after considering the teachings of Lord Siva and others.

Notes: Signs and houses are two distinctly different areas of the horoscope. The effects thereeof should not be mixed up. Signs are those like Aries which are constant in all horoscopes. Houses are those that are counted from a specified ascendant.

Our text gives useful clues to study house effects. Effects for sign positions are available in many texts. Both these should be properly understood and applied.

तनुभावविचारः । (The 1st House)

रूपं वर्णं साहसं देहमानं चिह्नं जातिः सौख्यदुःखे नरस्य ।
शीर्षं देहो वा पितुर्मातुरेवं सर्वं वीक्ष्यं लग्नभावे सुधीभिः ॥२॥
सर्वैः खेटैर्यो हि भावो ग्रहो वा दृष्टो भद्रं स्वं प्रदातुं समर्थः ।
चेल्लग्नेन्दू सर्वखेटैः प्रदृष्टौ पुंसां सूतौ राज्यदौ तौ भवेताम् ।३।
लग्ने प्रदृष्टेऽखिलखेचरेन्द्रैः कुले नृपालोऽरिकुलस्य हन्ता ।
लीलाविलासैः सहितो नयेन युक्तो बलीयान् विपुलायुषः स्यात् ॥ ४ ॥

1 - 4. Consideration of Ascendant: (a) The wise should consider from the ascendant the following. Appearance, complexion, boldness, size of the body, marks, race of birth, happiness, grief, head, and parents' physique.

(b) Auspicious effects due from a house or a planet will materialise if that house or planet is aspected by all planets.

(c) If the ascendant and the Moon are aspected by all the planets, one will acquire kingdom.

(d) The ascendant aspected by all the planets will make one the best person in his race. He will destroy his enemies, will enjoy

pleasures, be happy, justly disposed and long-lived.

Notes: (a) Each of the 12 houses indicates various aspects of our lives and is not less important than the others.

The ascendant, planets related to the ascendant by aspect or occupation, the position of lord of ascendant, and many such other factors are to be considered when one has to analyse the native's physical complexion, his appearance, freedom from physical defects in general, his disposition, whether he will enjoy a happy life or grief-stricken life etc. A favourable disposition of the elements concerned will give auspicious effects. The strength of the lord of the ascendant is of supreme importance in order that the whole horoscope is rendered strong.

Further indications of the ascendant are: head, life-span, health, maternal grand-father, paternal grand-mother, physical strength, place (or surroundings) of birth, old age in particular, fame, respectability, the heights of prosperity one can reach, behaviour etc.

Just as each house signifies certain aspects, planets also co-rule these indications. Without considering the relevant planet, no decision should be arrived at.

For example, the head is indicated by the ascendant. It is also ruled by Aries, but there is no specific Karaka or signifcator for head as such. The various parts of the region of the head are allotted to different planets. For example, the Sun and Mercury are the most important planets concerning head. The Sun rules the skull, and Mercury brain.

Since the ascendant rules one's soul, the significator is prescribed as the Sun, by our sages. If the Sun, the ascendant and its lord are endowed with clean disposition, it can be fairly concluded that the subject is well-poised to reap rich fruits. Else, the apparent good Yogas will only be symbolic and the indication is that the soul did not bring with it favourable Karma.

(b) Here, the text gives a rule that is applicable in respect of any house or any planet. When a house is aspected by "all" planets, it will give auspicious results. This is in a generic sense.

So also, concerning a planet in aspect to all others.

For practical purposes, "all planets" can be replaced by "majority of favourable planets". Of course, when all planets aspect the ascendant from different houses, results will be far

more excellent. Such a native will enjoy all-round prosperity.

The ascendant should at least be aspected by one (good) planet. Otherwise, the native will be devoid of good qualities, so says a Tamil text.

(c) Certain texts suggest that the Moon or the ascendant should be in Vargottama, in aspect to four or more planets; then only Raja Yoga of a real order will occur. Since Punjaraja involves all the planets in this Yoga, he may be right in not prescribing Vargottama position.

चन्द्रे सर्वग्रहैर्दृष्टे राजा राजकुलोद्भवः ।
धनधान्यसमायुक्तो नीतियुक्तो भवेन्नरः ॥ ५ ॥
लग्नात्सौम्या द्यूनरंध्रारिसंस्थाः क्रूरैर्युक्ता नेक्षिताः स्यात्क्षितीशः ।
छत्री दंडेशश्चिरायुर्बहूनां स्त्रीणां भर्त्ता निर्भयो वीतरोगः ॥ ६ ॥

5 - 6. (a) The Moon aspected by all the planets will make one born in a royal scion a king. He will be endowed with corns (or eating comforts), wealth and just disposition.

(b) Counted from the ascendant, if benefics are in the 7th, 8th and 6th, without conjunction or aspect of malefics, the person will be a king endowed with royal umbrella (denoting status). He will render justice, be long-lived, be the lord of many women, fearless and bereft of diseases.

Notes: (b) What is discussed here is Adhi Yoga, without mentioning it by name. The involvement of all the three houses is a must. Partial involvement will not produce partial results.

There are some "commentators" who say that the 3 planets can be together in 1, 2 or 3 of these houses. But this does not find favour with standard authorities, as the 3 houses are mentioned specifically.

Generally, classical texts place the 7th house as the focal point and add the 8th and 6th as the other two houses. If we make an advantageous note of this, we note the care taken by our exponents to imply that the 7th house occupied by a benefic should be supported by two other benefics in the 8th and 6th houses.

Mercury, Jupiter and Venus are the three planets that should participate in these houses. The moment another planet joins this Yoga, or a certain house among the three remains

vacant, Adhi Yoga remains nullified and there will be no trace of Adhi Yoga. This Yoga is formed either from the ascendant or from the Moon.

If this Yoga is formed without the slightest blemish involving cuspal points, the native will enjoy superior position with power, like a government's minister in these modern days. This is also a good position for a justice. It should be further noted that "lordship over many women" is used by the text as in olden days, men of royal clan used to have a number of females as their wives. In modern context, this Yoga should be interpreted as one capable of giving more than one marriage. Abundant wealth will also follow this yoga.

One of the results for Adhi Yoga is long life. *Deva Keralam* (*Chandra Kala Nadi*) specifies that the Sun interrupting Adhi Yoga will cause a medium life-span (and naturally) destroying Adhi Yoga *in toto*.

The planets forming this Yoga should not be weak, not be in debility, not be in combustion, not be receiving malefic aspects and the like.

सौम्याः सर्वे लग्नसंस्था यदि स्युर्जतं कुर्युः संततं वै विनीतम्।
पापाः सर्वे व्याधिदारिद्यशोकैर्भीत्या युक्तं वाथ दुर्भक्षकं च ॥ ७ ॥
लग्नस्थिते सत्खचरे सवीर्ये स्थूलो नरः स्यादबलोऽन्यथा तु।
तत्र स्थिते क्रूरयुते सुधांशौ पापेक्षिते शीतरुजान्वितःस्यात् ॥ ८ ॥

7 - 8. (a) The ascendant occupied by all benefic planets will make the person modest. If all malefics be therein, he will be indigent, grieved and be in the grip of fear. He will eat uneatable things.

(b) With the ascendant occupied by a strong benefic, the person will be (physically) strong while a malefic or a weak planet will make him weak (or thin bodied).

(c) One will suffer from diseases caused by cold if the Moon is in the ascendant along with a malefic and begets the aspect of another malefic.

Notes: (a) The ascendant if occupied by a benefic planet will not give an arrogant disposition. The person will not only be modest, but also enodwed with good qualities, learning, wealth, prosperity, longevity and so on and so forth. He will generally

enjoy good effects in life, including a successful marriage. He will be healthy and be a leading person in his race of birth. When all benefics are in the ascendant, the effects mentioned will appear in a big way.

Malefics in the ascendant will make life miserable, cause grief, ill-health, bad disposition, short life etc. As a matter of fact, more than one malefic in the ascendant will cause many ups and downs and misfortunes. In this kind of Yogas, Gulika is also given special importance.

A debilitated benefic in the ascendant is worse than an ordinary malefic in the ascendant. In such a case, it is better that the ascendant is unoccupied.

A dignified malefic in the ascendant, as in exaltation and own sign is as good as a favourable benefic.

(b) Planets in strength in the ascendant will grant physical energy and sound health. Weak planets will give a thin and unsound physique.

(c) According to *Jambu Nadeeyam* by Jambunada, declining Moon in the ascendant (even when alone) is a liability for health, will cause indolence, and defects of speech and hearing. However, the said text adds that declining Moon in Cancer ascendant or Aries ascendant will be a source of wealth.

लग्ने च होराद्वितये च यस्मिन्नर्द्धे स्थितः क्रूरखगस्तु तत्र ।
शीर्षस्य वामेऽप्यथ दक्षिणे च पीडा प्रवाच्या मनुजस्य नूनम् ॥ ९ ॥
शीर्षस्थाने राहुभौमार्कमन्दाः शीर्षस्थाने वह्निशस्त्रात्तु काष्ठात् ।
मूर्तौ क्रूरः क्रूरलग्नं च दृष्टं दाहो वह्नेश्चेद्विधौ नीरभीतिः ॥१०॥

9 - 10. (a) The ascendant and its Hora (i.e. the ascendant in the Hora division) occupied by a malefic will cause troubles to head; if the first Hora rises, troubles will be to the right half of the head, and if the second half rises, to the left half of the head.

(b) If Rahu, Mars, the Sun and Saturn are in the ascendant, there will be fear from fire, weapon and wood.

(c) A malefic in the ascendant which is itself a malefic's sign will produce danger from fire. If the Moon is there, the danger will be on account of water.

Notes: (a) "Malefics" in this context are Saturn, Rahu, Ketu, Mars and the Sun. When the ascendant rises in Sun's

Hora (i. e. 1st half of odd signs, or the 2nd half of even signs), danger to head should be more possibly expected. That is the Hora Lagna will then be Leo with a malefic in the Hora of Leo itself.

(c) Malefics' signs for this purpose are Aries, Leo, Scorpio, Capricorn and Aquarius. Here we should not consider all odd signs as malefic signs or Krura Rasis. Malefics are the same planets as mentioned in the notes in "a" above. The result will be danger from fire, electricity, explosives and the like. If, however, the Moon should be in such a sign as ascendant, danger will be through water. At this point, we can add Cancer, and Pisces also although these two are not malefic's signs. They are watery signs.

आकृतिः प्रकृतिर्दोषा गुणा गुणवयोरसाः ।
पुंस्त्री चेष्टा स्वभावश्च ग्रामादिस्थितिकर्म च ॥ ११ ॥
लग्ननाथवशाद्वापि लग्नसंस्थग्रहादपि ।
वक्तव्यं दैवविदुषा प्राचीनमुनिसंमतात् ॥ १२ ॥

11 - 12. The shape of the body, one's nature, blemishes, good and bad qualities, various phases of life (childhood, prime of youth etc.), taste, manly qualities or otherwise, disposition and place of living are to be understood based on the form, dispositions etc. of the ascendant lord.

Notes: Planets have been described in sloka 36 etc. in chapter 2 *supra*. One's qualities, complexion etc. will have to be decided based upon such hints available here and elsewhere.

Some general hints are also given in the following verses.

ग्रहाकृतिः ।
युवा कुजः शिशुः सौम्यः शशिशुक्रौ च मध्यमौ ।
मन्दमार्त्तण्डदेवेज्यफणिनः स्थविरा ग्रहाः ॥ १३ ॥
पित्तं प्रभाकरक्ष्माजौ श्लेष्मा भार्गवशीतगू ।
ज्ञगुरू समधातू च पवनौ राहुमन्दगौ ॥ १४ ॥

13 - 14. Planetary Forms: (a) Mars is a youth, Mercury a child, the Moon and Venus middle-aged, and Saturn, the Sun, Jupiter and Rahu are of advanced age (i.e. old).

(b) The Sun and Mars rule bile; Venus and the Moon

phlegm; Mercury and Jupiter an equal mix of three bodily humours (viz. bile, phlegm and wind), and Rahu and Saturn wind.

Notes: (a) The purpose of this description is: One with Mars in the ascendant will have youthful looks, with the Sun looking like an aged person, so on and so forth.

(b) While all known texts have attributed only phlegm to Jupiter, our author allots a mix of all the three humours. For example, *Parasara Hora* uses the term "कफ प्रकृतिको" for Jupiter to denote exclusively phlegmatic nature.

When we go by our text, Mercury and Jupiter both should indicate delirium ("सन्निपात") which is caused by the vitiation of all the three humours.

लग्नपो वा तथा लग्ने तादृग्वा सबलो ग्रहः ।
यदा लाभगते भौमे स वृद्धोऽपि युवायते ॥ १५ ॥
यथा लग्नगते सौम्ये युवा बालायते किल ।
शशिशुक्रौ च लग्नस्थौ नातिवृद्धो न वै युवा ॥ १६ ॥
स्थविराः सबला यस्य ग्रहा लग्नगता यदि ।
प्रकृत्या स भवेद्वृद्धो मान्यः सर्वजनेषु च ॥ १७ ॥

15 - 17. (a) Youthful Appearance: The lord of the ascendant or another strong planet being in the ascendant, while Mars is in the 11th, will make even an aged person look young.

(b) Just as Mercury in the ascendant will give youthful looks, the Moon and Saturn *together* in the ascendant will cause neither very old nor young looks.

(c) A strong old-aged planet placed in the ascendant will give the nature of an old man and will beget honour from all.

Notes: (c) One of the four, viz. Rahu, Saturn, Jupiter and the Sun occupying the ascendant will not only give the looks of an old man but also entitle the person to respect from others as if he is an elderly person.

यत्रांगस्थौ भानुकुजौ तत्र स्याद्रक्तलाञ्छनम् ।
शनिराहू च यत्रस्थौ श्यामं तत्र भवेत्किल ॥ १८ ॥
लग्नस्थे च द्वितीये वा जीवे स्यान्मधुरप्रियः ।
मधुरं चवनं वक्ति सत्यं सर्वहितावहम् ॥ १९ ॥

चन्द्रपुत्रे च तत्रस्थे स नरस्तुवरप्रियः ।
द्वितीयगे फलं तद्वद्वाच्यं नात्र विचारणा ॥ २० ॥

19 - 20. (a) Note the sign occupied by Mars and the Sun. There would be a blood-red symbol on the relevant part of the body. Saturn and Rahu similarly indicate a dark patch.

(b) Jupiter in the ascendant or in the 2nd will give sweet and truthful speech, and fondness for sweet dishes. The native will be a well-wisher of all. Mercury in the ascendant or in the 2nd will give a taste for pungent articles.

भार्गवश्च तथा चंद्रो लग्नेशो वा विलग्नगः ।
अम्लक्षारप्रियो नित्यं जायते च द्वितीयगे ॥ २१ ॥
राहुः शनैश्चरः केतुर्यदि ते स्युर्विलग्नगाः ।
स तीक्ष्णप्रकृतिर्ज्ञेयस्तथा तीक्ष्णरसप्रियः ॥ २२ ॥
मूर्तीशौ मूर्तिगौ वाऽपि कृजाकौं यस्य दृश्यते ।
स क्रोधी जायते नूनं व्यसनी कटुकप्रियः ॥ २३ ॥

21 - 23. (a) Either the duo - Venus and the Moon - or the ascendant lord (alone) in the ascendant will cause liking for aciduous and saline articles. This Yoga occurring in the 2nd house will also give the same effect.

(b) If one of Rahu, Ketu and Saturn occupies the 2nd house, the person will be hot-tempered and will be fond of eating spicy stuff.

(c) Should the lord of the ascendant be in the ascendant in aspect to the Sun and Mars, or should the Sun and Mars themselves be in the ascendant, one will be irascible, given to vices, and will eat pungent articles.

सौम्यैः खेटैः सांगपैर्लग्नस्संथैर्यद्वा सौम्यैर्द्यूनगैः स्यान्चिरायुः।
अस्तं यातैर्वीर्ययुक्तैश्च पापैर्दुःखी स्वल्पायुः स्वयं वाथ कांता ॥ २४ ॥
लग्नस्थानं चेदसत्खेचराणां जीवेन्दुभ्यां संयुतं शीर्षरोगः ।
नारीदेहे जन्तुरोगोऽतिसारो वह्नेर्भीतिः स्वीयदेहेऽथवा स्यात् ॥२५॥
रविभौमौ विलग्नेशौ सबलौ वा विलग्नगौ ।
वह्निना स विदग्धः स्यात्तथा पित्तेन बाध्यते ॥ २६ ॥

24 - 26. (a) A benefic in the ascendant along with its lord, or a benefic in the 7th house, will bestow longevity.

(b) A planet that is combust, or a malefic that is strong (in

the ascendant) will be a source of grief and short life to the native or his wife.

(c) If the ascending sign is a malefic one, giving a place to the Moon and Jupiter therein, say that the subject will incur diseases of the head. Or else, his wife will incur dysentery, diseases caused by worms or danger from fire.

(d) If the Sun and Mars are in the ascendant, or if one of their signs becomes the ascendant, the person will be troubled by bilious imbalances.

Notes: (a) This combination will additionally give fame, fortunes and happiness.

(c) This Yoga involving the Moon and Jupiter in the ascendant should be judiciously applied. First of all it must be insured that the ascending sign is a malefic one. The band of texts stipulate that all odd signs are malefic. Yet I prefer from a practical angle that the signs owned by natural malefics, viz. the Sun, Mars and Saturn are to be particularly treated as malefic signs. If Jupiter and the Moon as stipulated in the original come to occupy such a malefic sign ascending, then only these effects should be probed. Further, affliction to these planets must also be found out. When this Yoga applies to one's wife, the 7th lord and Venus should be suitably judged.

The word "जन्तु" has meanings like child, living being, animal and worm. To befit the context, "worm" has been chosen.

(d) Bilious disorders are yellowish eyes, yellowish skin, sweat causing yellow tinge, premature hair, jaundice etc.

अथ द्वितीयभावविचारः । (The 2nd House)

द्वितीयकं यद्धवनं धनाख्यं कुटुंबकं तत्पुरुषस्य वक्रम् ।
वाणी शुभार्णा कयविक्रयाश्च सुवर्णमुक्ताराजतादिकानाम् ।२७।
कोशार्थसिद्धिः सकलं सुधीभिर्धनाभिधाने भवने विचिन्त्यम् ।
लग्नेशयुक्ताः सबलाः शुभाख्याः कोशस्थितास्तत्फलमेव दद्युः ॥ २८ ॥

27 - 28. (a) Wealth, family, one's face, deliverance of good words (i. e. good speech), buying, selling, gold, pearl, silver and treasure - all these should be estimated from the 2nd house.

(b) If benefics and the ascendant lord are strong and are in the 2nd house, they will produce all these good effects only (*i. e.*

wealth & *C*).

Notes: (a) The 2nd house additionally covers eyes, tongue, lips, teeth, living with the help of others, eating comforts, truthfulness, speech, help to be received from friends, ability to keep up one's word, good or bad means of acquisition and the like.

(b) When the 2nd house is so well-placed as mentioned in the verse, the subject will be wealthy with gold etc., be beautiful, eloquent in speech, will enjoy treasures and be involved in successful business activities.

धनालये सत्खचरैः प्रदृष्टे वाणी शुभार्णा बहुलं धनं च ।
खलैः प्रदृष्टे तनुपे खले वा फलं विलोमात्परिचिंतनीयम् ।२९।

29. Benefic planets aspecting the 2nd house will enable one speak sweet words. He will have a lot of wealth. If the aspect be from malefics, or if the lord of the *ascending sign* is a malefic, converse effect should be understood.

Notes: "The lord of the sign being a malefic" straining one's wealth and speech should be applied after giving due consideration to the 2nd lord as well as Jupiter. For Jupiter is the prime planet to be scrutinized in respect of wealth and quality of words spoken.

सूर्यारसिंहीसुतसूर्यपुत्रैर्धनालयं तत्सहितं प्रदृष्टम् ।
नरस्तदा स्याद्द्रविणेन हीनः
कृशेन्दुना वा सहितं च दृष्टम् ॥ ३०॥

30. With the Sun, Rahu, Mars and Saturn placed in or aspecting the 2nd house, one will be devoid of wealth. So also when the weak Moon aspects or occupies the said house.

Notes: This indicates financial ups and downs and difficulties in gathering wealth.

सुरेज्यपूज्ये धनभावसंस्थे दृष्टे शुभैश्चेत् द्रविणं करोति ।
कोशस्थितः शीतलभानुसूनुश्चन्द्रेण दृष्टो धनहानिकृत्स्यात् ।३१।

31. Jupiter in the 2nd house aspected by a benefic will cause wealth. Mercury in the 2nd house aspected by the Moon will harm one's wealth.

Notes: Jupiter in the 2nd house will be a source of longevity according to one particular authority. Apparently, it is because of the 8th house receiving Jupiter's aspect.

कृशः शशांको धनभावसंस्थो बुधेन दृष्टोऽपि धनादिकानाम् ।
प्रागर्जितानां कुरुते विनाशं नवीनवित्तप्रतिबन्धनानि ॥ ३२ ॥

32. Weak Moon (i. e. the Moon with poor Shadbala) in the 2nd house receiving Mercury's aspect will also harm one's wealth. She will destroy ancestral properties and will pose hurdles in acquiring new sources of wealth.

बुधेन दृष्टो धनभावसंस्थो भृगोः सुतो वित्तकरो नराणाम् ।
स एव सत्खेचरसंयुतो वा दृष्टस्तदार्नी बहुवित्तकृत्स्यात् ॥ ३३।

33. (a) Venus in the 2nd house in aspect to Mercury will be a wealth-giver.

(b) Venus in the 2nd house related to a benefic will be a source of abundant riches.

Notes: (a) The planet Venus aspected by Mercury should be interpreted only being as partial. For Mercury does not have any special aspect.

(b) This aphorism gives useful clues. Jupiter or strong Moon aspecting Venus in the 2nd house can give extreme opulence. To get full effects of such yogas, the orbs involved in the aspects should be noted without fail. Wider orbs will be less effective just as the visibility of an article depends on the light it receives.

The term "benefic" can be extended to other wealth-giving planets in this context. These are the 11th lord, 9th lord and a planet who is a Yoga Karaka for the particular ascendant under consideration. For example, Venus and Saturn in the 2nd for Libra ascendant, Venus and the Sun in the 2nd for Sagittarius ascendant, Venus and Mars in Leo for Cancer ascendant so and so forth are good yogas for wealth.

मुखस्थितेऽर्के यदि जातकस्य शैलेयरोगोत्थितमत्र चिह्नम् ।
भवेद् ध्रुवं तद्वचनं च मिष्टं नात्यन्तवित्तः कटुकप्रियश्च ॥३४॥

34. The Sun in the 2nd house will give scars on the face due to diseases caused by stones. The person will be sweet in speech, will not have much wealth and will be fond of pungent articles.

Notes: "Sweet speech" with the Sun in the 2nd house is somewhat ununderstandable. Normally, such native will be harsh in speech.

तत्र स्थिते ज्ञेन युतेऽथवार्के सेवारतः स्यान्न धनस्थिरत्वम् ।
स चेद्युतः स्त्रीखचरैस्तदानीं स्त्रीहस्तगं स्वं पुरुषस्य वाच्यम् ॥ ३५ ॥
यद्वा पिताऽम्बा सहजाऽऽत्मजस्त्री पितृव्यको मातुलशालकश्च ।
पित्रादिनाथैः सहितो यदा स्यात्तत्तत्करस्थं द्रविणं नरस्य ।३६।

35 - 36. (a) The Sun joining Mercury in the 2nd house will make one interested in serving others. Further, the subject will not enjoy stable wealth.

(b) His wealth will be under the control of a female if the Sun in the 2nd house is in the company of a female planet.

(c) One's wealth will be under the control of the concerned kinsfolk, if the Sun in the 2nd house is in the company of the lord of the 9th (ruling the house of father), or the lords of such houses indicating mother, brother, son (progeny), wife, father's older brother, father's younger brother, maternal uncle and wife's brother.

(Also consult the next two verses.)

पुत्रेशे स्त्रीगृहे पुत्री भगिनी सहजेश्वरे ।
मातृष्वसा मातुलेशे पितृव्येशे पितृष्वसा ॥ ३७ ॥
जनकेशे श्वश्रूहस्ते श्वशुरो वा गृहेश्वरे ।
लाभेशे शालकीहस्ते धनं वाच्यमशंकितः ॥ ३८ ॥

37 - 38. When in a feminine sign, the lord of the 5th house denotes daughter, the 3rd lord sister, the 6th lord mother's sister, the 9th lord father's sister, the 10th lord mother-in-law, the 4th lord father-in-law, and the 11th lord wife's sister. These are the relatives under whose custody the native's wealth will be (as stated at "c", slokas 35 - 36 supra).

क्रूरैर्धनस्थैर्वदनेऽथवांसे नेत्रे श्रुतौ वा व्रणकं विघातः ।
विधुंतुदे वा सवितात्मजे स्यात्तत्र स्थिते संग्रहणीरुजार्त्तः ।३९।
स्याद्दंतुरो दंतरुगर्दितो वा सिंहीसुते चेद्धनभावसंस्थे ।
तत्र स्थितेऽब्जे खलुशीतदोषः स्यात्सन्निपाताश्रययुङ्नरःस्यात् ॥ ४० ॥
तत्र स्थिते क्रूरयुते सिते चेत्काणोऽथवा मंदविलोचनश्च ।
मूको द्वितीये त्रिलवे तृतीये स्खलद्गिरः स्यान्मनुजो नितांतम् ॥ ४१ ॥

39 - 41. (a) Malefics in the 2nd house will cause a scar on the face, shoulder, eye or ear.

(b) One will be troubled by diarrhoea if Rahu or the Sun is in the 2nd house.

(c) Rahu or Ketu in the 2nd house will make one have large teeth or suffer from dental disorders. The Moon therein will cause cold and vitiation of the three humours (i. e. delirium).

(d) Venus in the 2nd house along with a malefic will make one one-eyed or weak-sighted. This Yoga occurring in the 2nd house will give dumbness, and in the 3rd decanate stammering.

Notes: (d) Seeing reference to 2nd and 3rd decanates, the defect related to eye should be understood from the first decanate.

धनव्ययस्थो भृगुजोऽथवाऽऽरः करोति पुंसां श्रवणप्रपीडाम् ।
तत्र स्थितः शीतमयूखमाली दृग्दोषकारी मुनिभिस्तथोक्तिः ॥ ४२ ॥
कोशस्थे चेद्देवपूज्येऽथवा ज्ञे वाग्ग्मी स स्यात्पुरुषः सौम्यवक्त्रः ।
केतौ तत्रस्थे तदा दीर्घवक्त्रो नूनं प्रोक्तः शंकराद्यैर्महद्भिः ॥४३॥

42 - 43. (a) Mars *or* Venus in the 2nd house *or* 12th house will cause ear troubles.

(b) The Moon in the 2nd or 12th will cause eye disorders.

(c) One will be a tactful speaker and endowed with a smiling (or charming) face if Jupiter or Mercury is in the 2nd house. If Ketu be in the 2nd house, one's face will be long. So said great personages like Lord Siva.

Notes: (a) We derive four individual combinations for ear defects thus: (1.) Mars alone in the 2nd. (2) Mars alone in the 12th. (3) Venus alone in the 2nd. (4) Venus alone in the 12th.

धनस्थितः सत्खचरः खलो वा शत्रुवालयस्थो रिपुणा युतो वा॥
करोति मर्त्यं मुखरोगयुक्तमेवं विधुश्चेत्सलिलाच्च भीतिम् ॥४४॥
धनस्थितश्चेद्रविजस्तमो वा स्त्रीखेचरेशेन युतस्तदानीम् ।
म्लेच्छैर्निषादैर्गणिकाजनैश्चगांधर्वनादेन धनव्ययः स्यात् ॥४५।
यदा धनेशोऽथ धनस्थितो वा भौमस्तदा वित्तविनाशदः स्यात्।
धनञ्जयाद्वापि च तस्कराद्वा शत्रोः क्षितीशान्मनुजस्य नूनम् ॥ ४६ ॥
विषेण वा तु शस्त्रेण तथा रक्तप्रकोपतः ।
तन्मृतिर्विहिता लोके क्षितिजेन धनस्थिते ॥ ४७ ॥

44 - 47. (a) Whether a benefic or a malefic, a planet in the 2nd should be in an inimical sign, or with an inimical planet. As a result, there will be facial diseases. The Moon therein, i.e. being

the co-occupant of the 2nd in the said Yoga, will bring forth danger from water.

(b) There will be elimination of wealth through men of outcast race, hunters, courtezans and musical enjoyments, if Saturn or Rahu is in the 2nd house along with a female planet (i.e. with Venus or the Moon).

(c) Should Mars be in the 2nd house, or be the lord of the 2nd house, one's wealth will find its destruction through fire, thieves, foes and rulers.

(d) Mars in the 2nd will cause death through poison, weapon or vitiation of blood.

Notes: (a) The first part of this aphorism is clear. As for the Moon, she has no enemies. This is true when relationship discussions are centered on the 7 planets' natural relationship. If we carefully observe, the Moon has her enemies, apart from in Rahu and Ketu who are naturally hostile to her.

In terms of compound relationship, the Moon begets enmity with planets that are not in the 3rd, 11th, 4th, 10th, 2nd or 12th from her. Hence planets posited contrary to these, *and* that are naturally neutral to her (like Mercury, Saturn etc.) become the Moon's enemy.

(d) Simply looking at Mars in the 2nd, death through specified means should not be foretold as a premature one. These are sources of death and do not denote timing of death.

अथ सहजभावविचारः । **(The 3rd House)**

अथ प्रवक्ष्ये सहजालयस्य प्रोक्तं फलं यच्छशिशेखरेण ।
तत्स्यात्तृतीयं त्वथ बाहुसंज्ञं दुश्चिक्यसंज्ञात्र तदेवमुक्तम् ॥४८॥
सहोत्थितानां च पराक्रमाणां दास्यादिकानां च सुखासुखं हि ।
अंबापितृव्याम्बकमातुलानां फलं विचिन्त्यं सहजे सुधीभिः ॥४९॥

48 - 49. Now about the house of co-born as once narrated by Lord Siva, the adorer of the moon. Its other names are Trutiya (3rd house), Baahu (arms) and Duschikya. The learned should estimate from the 3rd house co-born, valour, happiness and unhappiness on account of servants, mother, father's brother and his spouse, and maternal uncle.

Notes: The 3rd house in addition rules ears, legs, lungs,

throat, mental confusion, sports, pastime, short journeys, life-span, musical attainments, belonging to a noble family, miserliness, wicked and sinful acts, atrocities on women etc.

सौम्यैर्युक्तं वा शुभं सौम्यदृष्टं दुश्चिक्यं स्यात्सर्वतो मङ्गलाय।
एवं पापैर्दृष्टयुक्ते खलर्क्षे नूनं पुंसां भ्रातृलब्धेरभावः ॥ ५० ॥
मंदेऽनुजर्क्षे क्षितिसूनुदृष्टे नरस्य नश्यंत्यनुजाश्च जाताः।
जीवोशनोभ्यां यदि तत्र दृष्टे सकृच्छुभं स्यादनुजेषु नूनम् ॥५१॥

51. (a) If the 3rd house is a benefic one and contains a benefic planet in it or receives beneficial aspects, the indications thereof will be auspicious. If it be a malefic sign with malefic therein, or with malefic aspects, there will be absence of co-born.

(b) Saturn in the 3rd house with Martian aspects will cause loss of co-born. With the aspect of Jupiter or Venus, there will be some auspiciousness, i.e. some will survive.

चेद्वीष्पतौ विक्रमपे च तत्स्थे सहोत्थितानां बहुलं सुखं स्यात्।
दुश्चिक्यगे सूर्यसुते तदानीं भाग्याधिकः स्यात्पुरुषो विशेषात् ॥ ५२ ॥
बाहुस्थितश्चेद्रविजोऽसुरेण युक्तस्तदानीं कुनखित्वकं तु।
दक्षे करे दारुभवं विघातं करोति वा वायुसमुद्भवार्तिम् ॥५३॥
रविर्यदा हस्तगतः कुजो वा तदाऽस्थिभगं विषजं भयं च।
करोति दाहं ज्वलनाच्च चिह्नं शुभेक्षिते त्वग्विरलत्वमेति ॥५४॥

52 - 54. (a) Jupiter and the lord of the 3rd house in the 3rd house will donate much happiness to co-born.

(b) With Saturn in the 3rd house, the native will be especially very fortunate.

(c) Saturn in the 3rd house along with Rahu will cause bad nails or an injury to right arm by a wooden log. Or else the person will incur windy diseases.

(d) The Sun or Mars in the 3rd house will produce breakage of bones, fear from poison, thirst, or scar through fire. If a benefic aspects the said Sun or Mars, one will suffer from skin disorders (instead of the previously mentioned defects).

नंदांशा ये विक्रमस्थानसंस्थाः प्रालेयांशुक्षेणिपुत्रप्रदुष्टाः।
तत्संख्याः स्युर्भ्रातरो वै भगिन्यस्त्वन्यैर्दृष्टा होरिकैःकल्पनीयाः ॥ ५५ ॥
तत्स्थे शनौ ज्ञेन कुजेन दृष्टे करोति नष्टं च सहोत्थितानाम्।
कुजेन दृष्टे सहजेऽब्जवर्गे स्युर्मानवानां सहजाः सरोगाः ॥५६॥

चेदत्र भानौ नवमे स्वगेहे तदा विनश्यंत्यखिलाः सहोत्थाः ।
एकश्चिरायुः सहजः कदाचिन्नृणां भवेद्भूपतिना समो वा ॥५७॥

55 - 57. (a) The Moon in the 3rd house in aspect to Mars will give younger brothers, while in aspect to other planets she will give younger sisters. The number of such co-born will correspond to the number of Navamsas attained by the Moon (being so placed).

(b) Saturn in the 3rd house with the aspect of Mars and Mercury will destroy younger co-born.

(c) If Saturn in the 3rd house begets the aspects of Mars and is in the Moon's divisions, one's co-born will be inflicted by diseases.

(d) The Sun in the 3rd house (in any sign) or in the 9th house which is owned by him will destroy all co-born. One of them will, however, survive, be long-lived and equal to a king.

Notes: (d) *Garga Hora* also supports the view that the Sun in the 9th house in Leo, i.e. ascendant being Sagittarius, will give only one younger brother who will highly prosper; more than one will not survive for long.

चन्द्रे खलानां त्रितयेन दृष्टे भ्रातृप्रणाशो न शुभेक्षितश्चेत् ।
सूर्योऽग्रजान् हन्ति कुजोऽनुजातान्पूर्वापरोत्थान्सहजान्यमो हि ॥ ५८ ॥
दुश्चिक्यस्थे लोहितांगे च बाहौ चिह्नं दद्यात्क्रूरदृष्टो नरस्य ।
शस्त्राघाताद्वा सुधीभिः प्रवाच्या पित्तोद्भूता गंडमालाऽनुजस्य ॥ ५९ ॥

58 - 59. (a) The Moon (in the 3rd house) in aspect to three malefics and not earning any beneficial aspect, will take away one's brothers.

(b) In the 3rd house, the Sun will destroy elder co-born, Mars younger co-born and Saturn both elder and younger.

(c) The planet Saturn in the 3rd house receiving malefic aspects will cause a scar through weapons. Or the native's younger brother will suffer from inflammation of neck glands caused by bilious vitiation. So said the men of intelligence.

Notes: (c) "गण्डमाला" denotes diseases of glands of the neck.

तत्र क्रूराः शत्रुयुक्ताः सहोत्थं स्वल्पं सौख्यं बाहुपीडा नरस्य ।
पक्षाघातो वायुजो भ्रातृपीडा तस्य स्त्री स्याद्धस्तबद्धार्पणेषु ॥६०॥

चेद्विक्रमस्थेऽर्कसुते प्रवाच्यौ द्वौ भ्रातरौ गर्भयुतौ विनष्टौ।
सहोत्थपक्षाश्रित एव नूनं द्रव्यस्य हानिर्मनुजस्य वाच्या ॥६१॥
लाभे महीजे मदनेऽर्कपुत्रे विधुन्तुदश्चेन्नवमे तदानीम्।
हानिः प्रवाच्या विबुधैर्नराणां भ्रातृद्वयस्य त्रितयस्य वापि ॥६२॥
गुरुस्तृतीये भृगुजो बुधो वा सौख्यं त्रयाणां च सहोत्थितानाम्।
वाच्यं खलैर्दृष्टयुतोऽथ वा चेत्तद्वयोर्विनाशं विबुधैस्तदानीम् ॥६३॥

60 - 63. (a) Malefics in the 3rd house along with their foes will give limited happiness on account of co-born. In addition, the subject will incur pains in arms, or paralysis. His brothers will be subjected to evils and his spouse will be a miser in charitable deeds.

(b) Say two brothers would be destroyed before their birth if Saturn is in the 3rd house. Further, the native will lose his wealth by joining his co-born.

(c) Mars in the 11th house, Saturn in the 7th house and Rahu in the 9th house - this Yoga will destroy two or three brothers.

(d) Jupiter or Venus or Mercury in the 3rd house will bring forth happiness by giving three co-born.

(e) If the 3rd house is occupied or aspected by malefics, there will be destruction of two brothers.

Notes: (e) The involvement of two brothers in this Yoga is not logical. We do not know how this specific mention is made by the text. Suffice it to say, the 3rd house in occupation by or aspect to malefics will lead to, simply, destruction of brothers (or sisters).

पुण्ये विधौ रविसुते सहजे कुजाद्वा
सौम्यग्रहेक्षितयुतेऽप्यसुरे तृतीये।
नाशो नरस्य च तदा भगिनीत्रयस्य
स्याल्लाञ्छनं तु भुजयोरथवापि कुक्षौ ॥ ६४ ॥

64. The Moon in the 9th house while (a) Saturn is in the 3rd house or (b) Rahu in the 3rd place from Mars with the company or aspect of a benefic will destroy three sisters. Further the native will have a mark on his arm or belly.

Notes: There are two combinations suggested above.

(1) The Moon in the 9th house while Saturn is in the 3rd;

both the houses are to be counted from the ascendant.

(2) The Moon in the 9th house from the ascendant while Rahu is in the 3rd from Mars.

भगिन्येका राहुदृष्टः सितो विषभयान्मृता।
तत्रस्थः शनिना दृष्टः सर्पाद्भयमथो वदेत् ॥ ६५ ॥
षष्ठस्थानस्थैर्ग्रहैर्मातुलानां प्रोक्तं नूनं यादृशं यत्फलं तत्।
दुश्चिक्यस्थैस्तादृशं वाऽनुजानां वाच्यं सर्वं हौरिकैर्बुद्धिमद्भिः ॥६६ ॥

65 - 66. (a) Venus in the 3rd house with Rahu's aspect indicates a sister's death by poison; Saturn's aspect indicates fear from snakes.

(b) Just as effects are declared for maternal uncles based on planets in the 6th house, so also effects should be understood for one's co-born with the help of planets in the 3rd house.

अथ चतुर्थभावविचारः । (The 4th House)

वक्ष्ये तुर्यस्थानसंस्थं फलं तद्वक्षस्थानं पूरुषाणां निरुक्तम्।
अंबा बंधुक्षोणिमित्रालयानां सर्वान्नानां ग्रामयुग्वाहनानाम् ॥६७॥
वापीकूपक्षेत्रभूमीरुहाणां तुर्यस्थाने कल्पनीयं महद्भिः।
चेत्तुर्यर्क्षं सद्ग्रहैर्युक्तदृष्टं सर्वं सौख्यं तद्गृहस्थं तदानीम् ॥ ६८ ॥

67 - 68. I now tell of the effects of the 4th house which is the house of chest. The wise should think of mother, kinsfolk, landed properties, friends, home, all kinds of food, place of living, conveyances, well, tank, and cultivable lands from the 4th house. If the 4th house is related to benefics by aspect or conjunction, happiness will prevail in respect of all these.

Notes: Education, heart, general happiness, properties etc. are to be additionally known of the 4th house.

तुर्यस्थिते तुर्यपतौ सवीर्ये शुभं फलं यच्छति तद्गृहोत्थम्।
अस्तं गतो नीचगतो जितो वा फलं विलोमात्परिचिन्तनीयम् ॥ ६९ ॥
लग्ने गुरुः खेऽर्कसुतस्तृतीये राहुस्तदाऽम्बा म्रियते तु तस्य।
लग्ने व्ययेऽस्ते ह्यशुभाः शुभाश्चेत्क्षयंकरः स्यात्परिवारकस्य ॥ ७० ॥
सूर्योऽथवाऽऽरः सबलश्चतुर्थे पित्तज्वरो वा व्रणरुग्जनन्याः।
भवेन्नितान्तं मनुजो व्रणार्तः पार्श्वेऽथवाऽऽरे दहनेन दग्धः ।।७१॥

69 - 71. (a) The 4th lord in the 4th house in strength will

deliver auspicious effects thereof. If he is combust, or in debility, a reverse of this will come up.

(b) Jupiter in the ascendant, Saturn in the 10th house and Rahu in the 3rd house will kill the mother early.

(c) If all benefics and malefics are found in the ascendant, 7th and 12th houses, one's (entire) family will be destroyed.

(d) If the 4th house contains strong Mars or strong Sun, the person's mother will be troubled by scars or bilious fever.

(e) Mars in the 4th house will cause troubles from scars or danger from fire.

मातामहस्य पक्षेऽपि विषशस्त्रकृता व्यथा।
जीवे च सर्वकल्याणं यदा स हिबुके वसेत् ॥ ७२ ॥
चतुर्थस्थिते सूर्यपुत्रेऽसुरे वा जनित्री भवेद्वायुदोषार्तियुक्ता।
हता काष्ठपाषाणघातेन वा सा स्थिते तत्र चेद्यामिनीशे सरोगा ॥ ७३ ॥
तरुप्रपातेन जलेन तस्या निजात्मना वापि मृतिः सहोत्थे।
चन्द्रे समन्दे रविणा युते वा रोगार्दिता स्याज्जननी नरस्य ॥७४॥

72 - 74. (a) The combinations mentioned at "d" and "e" above will also promote fear to the members of maternal grand-father's family. Should Jupiter be in the 4th house, all-round auspiciousness will come to pass.

(b) Saturn or Rahu in the 4th house will produce windy disorders or injuries through wood or stone for one's mother. The Moon therein will cause diseases to her (in general).

(c) The Moon in the 3rd house or the 8th house in the company of Saturn and Rahu will cause death of mother by fall from a tree or by drowning by her own will.

(d) The Moon in the 4th house along with Saturn or the Sun will trouble one's mother by diseases.

चतुर्थे भवने क्रूरः पृच्छकस्य यदा ग्रहः।
ग्रामे वा नगरे वापि गृहे तस्य सुखं नहि ॥ ७५ ॥
मातृस्थानगते भौमे दृश्यते शनिराहुणा।
चन्द्रदृष्टिर्भवेत्तत्र माता स्याद्व्यभिचारिणी ॥ ७६ ॥

75 - 76. (a) The 4th house occupied malefics either in case of a query or a nativity indicates that the person will not enjoy happiness in his village, city or home.

(b) Mars in the 4th house in aspect to the Moon, or in aspect to (both) Rahu and Saturn denotes that the native's mother will be a prostitute.

Notes: (a) This can be applied to natal horoscopes as well. If the 4th house is occupied by malefics (preferably two or more), the native will enjoy no domestic happiness. Nor he will be happy in one place. He will have frequent changes of place.

(b) This kind of aphorisms occurring in astrological texts should be carefully and sparingly used. Thoughtless use of these principles may produce undesirable effects.

तुर्य्ये शुक्रेऽब्जे च नीरं पटु स्यात्सौम्ये मिश्रं कूपवाप्यादिकेषु।
मन्दे राहौ तिक्तमिज्येऽतिमिष्टं भानौ भौमे कष्टलभ्यं जलं हि ॥ ७७ ॥
तुर्यस्थेऽर्के तुर्यपे नो दृढं स्याद्गेहं सौम्ये चित्रितं नव्यमिन्दौ ।
शुक्रे रम्यं राहुमन्दे च जीर्णं भौमे दग्धं देवपूज्ये दृढं च ॥ ७८ ॥
मन्दे राहौ वीर्ययुक्तेऽस्थियुक्तं भस्मांगारैर्भस्मभाण्डैर्दृषद्भिः ।
सूर्यस्तुर्यांशाश्रयी कष्टकृत्स्यात् स्थानभ्रष्टोऽन्याश्रयी भौमशन्योः ॥ ७९ ॥

77 - 79. (a) In respect of queries respecting water divination, Venus and the Moon in the 4th house denote availability of pure (or potable) water, Mercury pure and impure water, Saturn and Rahu bitter water and Jupiter quite sweet water. The Sun and Mars will lead to difficulties in collecting water.

(b) The Sun in the 4th house denotes a house that is not strong (i.e. collapsible), Mercury a house with artistic riches, the Moon a new one, Venus a beautiful one, Saturn and Rahu an old one, Mars a burnt one, and Jupiter a strong one. Saturn and Rahu in strength indicate that there will be bones, ashes, fire (i.e. charcoal), burnt vessels and stones (beneath the ground of the house). The Sun in the 4th house or its Navamsa will cause difficulties while Mars and Saturn will cause loss of placement and thereafter a change into another place.

Notes: The hints given at "a" and "b" and the following ones should be applied to a query chart, apart from intelligently using for a nativity.

तुर्येश्वरे तुर्य्यगतेऽथवाऽब्जे सिते धनं रूप्यमयं धनं स्यात् ।
चेन्मंदिरेऽन्नं बहुलं तदानीं स्युर्मानवानां प्रबला रसाश्च ॥८०॥

स्वर्णान्वितं ज्ञे तपने च मुक्ता कांस्यान्वितं रत्नयुतं सुरेज्ये ।
ताम्रं त्रपुर्वा कुसुतेऽर्कपुत्रे लोहायुधं वाऽस्थियुतं त्वगौ स्यात् ॥ ८१ ॥

80 - 81. The 4th lord, or Venus, or the Moon in the 4th house indicates plenty of wealth, food and juices. at home. Mercury indicates abundant gold, the Sun pearls, Jupiter bell-metal and diamonds, Mars copper and brass, Saturn weapons and iron, and Rahu bones.

जीवेऽसुरालयगते हिमगौ सिते च
नीराशये शशिसुते यदि वेष्टकासु ।
सूर्ये चतुष्पदपदेऽप्यथ बाह्यभूमौ
सौरेऽसुरेऽग्निनिकटे कुरुते च वस्तु ॥ ८२ ॥
तुर्यस्थितैर्वीर्ययुतैर्नभोगैः पूर्णं प्रवाच्यं फलमुक्तमत्र ।
अर्द्धं फलं मध्यबलैश्च तुच्छं नीचास्तसंस्थैर्नु ज्ञातकज्ञैः ॥ ८३॥

82 - 83. Jupiter, or the Moon or Venus in the 4th house denotes (that the lost) article is near a watery place, Mercury amidst bricks, the Sun on a surface outside the place, and Saturn or Rahu near a place of fire.

शुभग्रहैस्तुर्यगतैः सवीर्यैस्तातस्य सौख्यं जननीसमेतम् ।
सुधीः सुखी साधुजनानुयातो भवेन्नरो विष्णुपरायणश्च ॥ ८४ ॥
तुर्यस्थितः पापनभश्चरश्चेत्सौख्यं न शीतद्युतिना प्रदृष्टः ।
इनस्तदा मातृसुखोज्झितः स्यादेवं शुभश्चेद्विपरीत एव ॥८५॥

84 - 85. (a) The 4th house containing a powerful planet will give happiness to one's father and mother. The native will be quite intelligent, himself happy, be in the company of good men and be devoted to Lord Vishnu.

(b) A malefic in the 4th house will deprive one of happiness from parents.

(c) The Sun in the 4th house with the Moon's aspect will not give happiness from mother. A benefic in the 4th house with the Moon's aspect will produce opposite effect, i. e. will cause maternal happiness.

सूर्ये खलानां त्रितयेन दृष्टे शुभैरदृष्टे जनकस्य नाशः ।
भवेत्तथैवं खलु यामिनीशे भवेन्नराणां जननीविनाशः ॥ ८६ ॥
मेषूरणे सूर्यसुतोऽर्कदृष्टः कुजस्तमो वा जनकस्य नाशम् ।

करोति पुंसां विपुलं दरिद्रं हृदामयं वै निजपक्षहानिम् ॥ ८७ ॥
तीक्ष्णोपघातं खलसंयुतश्चेत्स्कंधे च कुक्षौ हृदये तदानीम् ।
एवं चतुर्थे कुसुतेऽग्निदाहं मन्देऽनिलार्तिं त्वपरैर्विघातम् ॥८८॥
तर्ये क्रूरो भवेत्तस्य माता स्याद्वित्रिसंख्यया ।
मातृस्थानगते सौम्ये तदैका जननी भवेत् ॥ ८९ ॥

86 - 89. (a) The Sun receiving aspects of three malefics at the cost of beneficial aspects will destroy father (i.e. will cause untimely death of father). The Moon thus appearing will kill one's mother.

(b) Saturn in the 10th house with the aspect of the Sun, or the Sun in the 10th aspecting Mars or Rahu will also cause father's destruction. In addition to this, the subject will be strained with abject penury and heart troubles. Evils to his kinsfolk will also exist.

(c) The 4th house associated with malefics will cause deep injury to shoulder, belly or chest. Mars in this house will cause fire accidents, Saturn windy diseases, and other planets injuries.

(d) One will have two or three mothers with a malefic in the 4th house. There will be one mother with a benefic planet.

अथ पंचमभावविचारः । **(The 5th House)**

अथ प्रवक्ष्ये किल पंचमस्य फलं नराणामुदरं तदेव ।
संतानगर्भस्थितिनीतिसंस्था मंत्रादिसिद्धिर्विनयश्च विद्या ॥ ९० ॥
बुद्धिप्रबंधः सुतभे समस्तं विचिन्त्यमेतन्ननु जातकज्ञैः ।
सर्वं शुभं वीर्ययुते तदीशे वीर्योज्झिते सर्वमशोभनं स्यात् ॥९१॥

90 - 91. Now about the effects for the 5th house.

(a) This is the house of stomach, progeny, developments related to pregnancy, just disposition, attainment of desired effects through Mantras, modesty, learning, and intellect. All these must be understood through the 5th house.

(b) If the 5th lord is powerful, these indications will flourish. If he is weak, inauspicious effects will follow.

Notes: (a) This house further rules speculative gains, properties earned through wife's good fortunes, one's relationship with prostitutes, foresight, father's good deeds etc.

"बुद्धिप्रबन्ध" should be interpreted as "suppression of intellect" but seeing other positive indications, this term is supplied with

the meaning "intellect". In fact to acquire negative effects, the text itself refers to the 5th lord's weakness in the above lines.

(b) If the 5th lord is strong one will have healthy stomach, will have progeny, will not experience untoward events concerning pregnancies, will adopt a path of justice, be highly intelligent, well-educated and so on. The 5th lord's weakness will spoil these indications.

चेद्भानावुदरस्थिते तु मनुजः कोपान्वितः स्यात्तदा
दग्धस्तत्र कृशानुनाऽथ चरणे दक्षे शृगालाश्वजा ।
पीडा वा विषवह्निजा हतसुतो भौमेऽग्निशस्त्रव्यथा प्रोक्ताऽङ्गेषु
मृतप्रजस्तु नितरां स्यान्मानवो दुःखितः ॥ ९२ ॥
स्वर्भानावुदरस्थिते कृमिरुजा वा वातगुल्मान्वितो
मन्देऽप्येवमथेन्दुना यदि युते प्लीहायुतः स्यान्नरः ।
आदित्ये स्थिरधीर्विधौ तु चपला क्रूरा कुजे ज्ञे समा
सद्बुद्धिर्धिषणे सिते मृदुमतिस्तीक्ष्णाप्यगौ वाऽर्कजे ॥ ९३ ॥

92 - 93. (a) The Sun in the 5th house will make one irascible. He will incur damage to his right leg on account of fire or troubles through jackal, dog, or poison .

(b) Should there be Mars in the 5th house, there will be worries through fire and weapons to the limbs stated earlier. He will ever acquire dead children and be in grief (in general).

(c) With Rahu in the 5th house, he will have diseases caused by worms and wind, and enlargement of spleen. Saturn in the 5th along with the Moon will also cause spleen' enlargement.

(d) One's disposition is to be understood according to planets in the 5th house - i. e., firm with the Sun; unstable with the Moon, cruel with Mars, neutral with Mercury, soft with Venus, and fierce with Rahu and Saturn.

धीस्थैः सत्खचरैः प्रपञ्च रचको दक्षोऽतिगूढः सुधीः
सन्मंत्राऽमरसेवनेषु निरतो नूनं सुशीलः सदा ।
क्रूरैस्तत्रगतैरसन्मनुसुराराध्यो विगूढः कुधीर्मर्त्यः स्यादशुचिः
प्रपञ्चरचनासक्तः सता निन्दकः ॥ ९४ ॥
सूर्यः पित्तरुजा ज्वरेण गरलेनैवात्मजस्थो यदा
मर्त्यानां विनिहन्ति गर्भपतनाद्यैर्वा तदा संततिम् ।
मन्दोऽगुः कृमिणाऽनिलेन दृषदा काष्ठेन नीरेण वा

शैलेयेन कुजो व्रणेन यदि वा शस्त्रेण रक्तार्तिना ॥ ९५ ॥

94 - 95. (a) **Benefic in 5th:** With a benefic in the 5th house, one will be skilful in assuming different forms, be very secretive, very intelligent, a good adviser, interested in divine worship and of good disposition.

(b) Malefic in 5th: If there is a malefic in the 5th house, one will utter evil Mantras (or be of evil disposition), will worship cruel deities, be not secretive (i.e. unprotective of secrets), be unclean, skilful in assuming different forms and will ever blame others.

(c) Planets in 5th & Obstacles to Progeny: The Sun in the 5th house will harm acquisition of progeny through bilious disorders, fever, poison and miscarriage, while Saturn or Rahu therein will obstruct through worms, fire, stone, wood, water and articles from hill region. Mars will be an impediment through scars, weapons and disorders of blood.

कन्यापत्यः पुत्रगेऽब्जे बुधे वा कन्यापुत्रैः संयुतो भार्गवेण।
सत्पुत्रैःस्यात्सयुतो देवपूज्ये मर्त्योऽपत्यात्सौख्ययुक्तो नितांतम् ॥ ९६ ॥
क्रूरैः खेटैर्दुःखयुक्तो नरः स्यात्पुत्रस्थश्चेद्धंति सूर्योऽग्रजातम्।
पश्चाज्जातं सूर्यसूनुर्निहन्ति सिंहीसूनुर्हंति पूर्वापरोत्थम् ॥ ९७ ॥
भूमीपुत्रो नंदनस्थान संस्थो जातं जातं नन्दनं वा निहन्ति।
चेत्संदृष्टो देवपूज्येन नूनं दैत्येज्येन स्यात्तदा पूर्वजातम् ॥ ९८ ॥

96 - 98. (a) The Moon or Mercury in the 5th house indicates only female issues while Venus indicates both female and male issues. Jupiter therein will give virtuous (or worthy) sons, and unhindered happiness on account of children.

(b) Malefics in the 5th house will cause unhappiness on account of children. The Sun therein will destroy elder children, Saturn younger children and Rahu both elder and younger.

(c) Mars will kill children as they are being born. If there be an aspect from Jupiter or Venus (on the said Mars), children initially born will only die (while the later ones will be spared).

Notes: (a) Jupiter is said to give virtuous children and endless happiness therefrom. This is what we find in actual horoscopes. The significator in the signifying house destroying the indications does not apply to Jupiter in the 5th, just as it does not apply to Saturn in the 8th house (life-span).

सुताधीशः सुतस्थानं नेक्षते सद्ग्रहोऽपि वा।
यदा क्रूरयुतो दृष्टस्तदा गर्भच्युतिं वदेत् ॥ ९९ ॥
सुखे सपापे भृगुजेऽस्तसंस्थे स्वस्थे विधौ संततिवर्जितः स्यात्।
यद्वा खलर्क्षे खलयुक्तदृष्टे सौम्यैरदृष्टे सुतभे नरः स्यात् ॥ १००॥

99 - 100. (a) When the 5th house is aspected by neither its lord, nor by a benefic planet, but is aspected or occupied by a malefic planet, miscarriage should be declared.

(b) The 4th house containing a malefic, the 7th house Venus and the 10th house the Moon will make one devoid of children.

(c) The 5th house being a malefic sign, associated with a malefic by aspect or position, and deprived of benefic aspect will also deprive one of progeny.

Notes: (b) The word "स्वस्थे" (meaning the 2nd house or own sign) in the 1st line of sloka No. 100 should read as "खस्थे" meaning the 10th house.

धीस्थे मंदे चानपत्यत्वमेति गर्भस्रावो भूसुते चेत्तदानीम्।
सूर्ये तत्रस्थे मृतापत्यभाजो राहौ केतौ स्यात्कुपुत्रो नरस्तु ॥१०१ ॥
चेत्पद्मिनीशे सुतभावसंस्थे नरस्य पुत्रत्रितयं तदा स्यात्।
हन्त्यग्रजातं शुभवीक्षिते चेत्सौख्यं भवेत्तस्य सुतद्वयस्य ॥१०२॥

101 - 102. (a) The 5th house occupied by Saturn will make one childless while Mars will cause miscarriages. The Sun therein will give dead children; Rahu or Ketu in the 5th house will give bad (i. e. unworthy) children.

(b) The Sun in the 5th house with a benefic's aspect indicates that the native will have three sons; the eldest one will die and the other two will give happiness.

चेत्पंचमर्क्षे समराशिवर्गे बुधेन वा सूर्यसुतेन युक्ते।
सितेन शीतद्युतिनेक्षिते वा कन्याप्रजः स्यान्मनुजो नितांतम् ॥ १०३ ॥
सिताब्जवर्गे सुतभे समर्क्षे ताभ्यां प्रदृष्टे बहुदारिकाः स्युः।
तत्र स्थिते चेद्विषमर्क्षके वा पुत्रा भवेयुर्मनुजस्य नूनम ॥ १०४ ॥

103 - 104. (a) The subject will beget daughters when the 5th house is an even sign and in even divisions provided the 5th house is occupied by Mercury or Saturn, or aspected by the Moon and Venus.

(b) The 5th house being an even sign, getting the aspects of the Moon and Venus, and obtaining their divisions will give many daughters. If they are posited in the 5th house which is an odd sign, one will have sons.

सितस्य भांशे भृगुजेन दृष्टे बहून्यपत्यानि तथा हिमांशोः ।
यद्वेन्दुशुक्रेऽययुते सुतारूये तथेक्षिते वा विधुभार्गवाभ्याम् ॥१०५॥
सौरस्य भांशे सुतभेऽब्जयुक्ते वा मंदयुक्ते शशिनि प्रदृष्टे ।
पुनर्भुवासंभवदत्तकश्च पुत्रः प्रवाच्यो मनुजस्य नूनम् ॥ १०६ ॥
तथैव मन्दे शशिसौम्ययुक्ते क्रीतः सुतः स्यान्मनुजस्य नूनम् ।
ज्ञेनेक्षिते नो रविभूमिजाभ्यां भांशेऽथवा क्षेत्रसमुद्भवः स्यात् ॥ १०७ ॥
जीवादीनां सद्ग्रहाणां च दृष्ट्या सर्वं भद्रं लाभधीस्थैश्च सौम्यैः।
वीर्येणाढ्या प्रीतियुक्तांगना स्यात्क्रूरैर्वाच्या प्रीतिहीनाऽप्यसत्त्वा॥ १०८ ॥

105 - 108. (a) The 5th house falling in a sign of Venus with Venusian Vargas and receiving the aspect of Venus will give many children. So also when the Moon, Jupiter and Venus are together in the 5th house, or when the Moon in the 5th house earns the aspects of Venus.

(b) With the Moon in the 5th house which has Saturn's sign and divisions, or with the 5th house receiving the aspect of the Moon who is with Saturn, the subject will obtain progeny through his second wife, or by adoption (i. e. the first wife will be sterile).

(c) Saturn in the company of the Moon and Mercury gives bought children.

(d) Acquisition of illegal children is to be declared if Saturn is aspected by Mercury but is without the aspect of the Sun and Mars.

(e) If the 5th house is aspected by Jupiter and such other benefics, all the effects related thereto will turn auspicious.

(f) If the 5th and 11th houses consist of benefic planets, the person's spouse will be fertile enough to conceive, and be affectionate to him. Malefics so obtained will take away the potence (or fertility) and love of his woman.

पुत्रस्थाने संस्थिता नंदभागा यावत्संख्यैः पापखेटैः प्रदृष्टाः ।
गर्भा नश्यंत्येव तावत्प्रमाणाः सत्खेटानां तत्र नो वीक्षणं चेत् ॥ १०९ ॥

यावत्संख्यानां नभस्थानगानां पुत्रस्थाने दृष्टिरस्तीति केचित् ।
तावत्संख्यासंततिः स्यान्नृसंज्ञैः पुत्रास्तस्मिन्कन्यकाः स्त्रीनभोगैः । ११० ।
तत्तुल्याः स्युस्तत्र ये नंदभागाः सौम्यैः खेटैर्वीक्षितास्ते द्विनिघ्नाः ।
ज्ञेयाः क्लिष्टाः पापखेटैः प्रदृष्टा मिश्रामिश्रैः संततिः खेचरेंद्रैः ॥ १११ ॥

109 - 111. (a) So many pregnancies (to the wife) will be destroyed as indicated by the number of Navamsas of the 5th house which has malefic but not benefic's aspects.

(b) According to some, the number of planets aspecting the 5th house indicates the number of children; male planets cause male children and female planets female children. The number should be doubled if an aspecting planet is a benefic and is strong. Malefic planets aspecting will cause troubles (and impede such number of births). Mixed planets will give mixed effects.

Notes: (a) Using the number of Navamsas for knowing number of children (or pregnancies) can only be a sterile exercise in these modern days. Further this is only a rough technique. The Bhinna Ashtaka Vargas of the 5th lord, 9th lord and Jupiter are the best ones in this respect.

(b) The aspect on 5th house if in various with the cusp, results stated will be hard to materialise. Closer the aspects, surer the effects.

यत्संख्येऽङ्गे पुत्रपे तावती स्यात्संख्या यावद्भिः खलैः खेचरेन्द्रैः ।
वीक्ष्यंते वै तन्मिता एव गर्भा लीयंते सत्खेचरैश्चेच्छुभं हि ॥ ११२ ॥
एतत्प्रोक्तं श्रीशिवेनैव साक्षाद्दुर्गायै
तद्भानुना चारुणाय ।
सत्यं प्रोक्तं नान्यथा चिंतनीयं
होराविद्भिः खेचरेन्द्रैश्च वाक्यम् ॥ ११३ ॥

112 - 113. Note the number of signs (from the ascendant) past by the lord of the 5th house and the benefic and malefic planets aspecting him. Benefic aspects will be auspicious for such number of births while malefics will be inauspicious. This was once stated to Durga by Lord Siva which was in turn told by the Sun God to Aruna (his charioteer).

पुत्रस्थानांकेन तुल्या तथात्र संख्या केचिद्धौरिकेन्द्रा वदंति ।
धीस्थे भौमे पुत्रनाशः खभस्थे -

सौम्यारूये वा पुत्रसौख्यं विलंबात् ॥ ११४ ॥
धीस्थे शुक्रेऽब्जेऽथवा सूर्यपुत्रे वाच्या पुत्रस्योदरे वायुजार्तिः ।
तत्रस्थौ चेच्छुक्रराद्यू तदानीं पुत्रस्य स्याद्रक्तपित्ते कुजे तु ॥ ११५॥

114 - 115. (a) Some astrologers indicate number of children equal to the number of signs (from Aries) covered by the 5th house depending upon the strength of the sign.

(b) Mars in the 5th house will destroy one's sons.

(c) If the *tenth* house is occupied by a *benefic*, acquisition of progeny will be belated.

(d) Venus, Saturn or the Moon in the 5th house will cause stomach disorders by windy imbalances to one's progeny.

(e) Mars in the 5th house will be a source of troubles through blood and bile for the native's children.

Notes: (a) The 5th house would have covered a certain number of signs from Aries. For example, when Gemini is the ascendant, the 5th house Libra is the 7th from Aries. The number of issues will be commensurate with the number of strong signs intervening.

(b) Mars in the 5th house is expected to cause loss of pregnancies, abortion, loss of children etc. But if he is in the 5th in Sayanavastha, he will become favourable and will not harm one's progeny.

बुद्धिस्थाने जीववर्गे यदा वा सौम्यक्षेत्रे वापि सत्खेटवर्गे ।
सौम्यैर्दृष्टे त्वौरसः पुत्रकः स्यादेवं क्रूरैः खेचरैर्वैपरीत्यम् ॥ ११६ ॥
रविस्त्वेकपुत्रं त्रयं वा प्रदद्याद्विधुः कन्यकायुग्मकं वा चतुष्कम् ।
प्रदद्यात्कुजः पुत्रकाणां त्रयं च बुधः -
पुत्रिकापचकं वा चतुष्कम् ॥ ११७ ॥
सुतानां गुरुः पंचकं वा चतुष्कं सितो दारिकाणां चतुष्कं च षट्कम् ।
शनिस्त्वेकपुत्रं सुतायुग्मकं तु प्रवाच्यं ग्रहाणां युतेर्वीक्षणाद्वा ॥ ११८ ॥

116 - 119. (a) The 5th house should contain Jupiter's divisions or Mercury's sign (or divisions), or a benefic planet's divisions and be aspected by benefics. One will as a result have a legitimate son ("*Aurasa Putra*"). Malefic planets will produce reverse effects.

(b) The Sun related to the 5th house will give one son or three sons, the Moon two or four daughters, Mars three sons,

Mercury four or five daughters, Jupiter four or five sons, Venus four or six daughters and Saturn one son and two daughters.

Notes: (a) "*Aurasa Putra*" means a legitimate son obtained through a wife of the same caste married according to the prescribed rules. "Reverse effects" means illegitimate offspring. Hence, malefics, instead of benefics, involved in this Yoga will give children from outside wedlock.

अथ षष्ठभावविचारः । **(The 6th House)**

वक्ष्ये षष्ठस्थानसंस्थं फलं तत्क्रोडं प्रोक्तं मानवानां शिवाद्यैः ।
तुर्याघ्रीणां क्रूरकर्माऽऽमयानां संग्रामाणां मातुलानां रिपूणाम् ॥ ११९ ।
चिंता शंका सर्वमेतद्विचिंत्यं शत्रुस्थाने हौरिकैर्बुद्धिमद्भिः ।
तत्पे तत्स्थे वीर्ययुक्ते शुभे वा तत्स्थानस्थं शोभनं सर्वमेव ॥ १२० ॥

119 - 120. Now the effects indicated by the 6th house. According to authorities like Lord Siva, the 6th house rules one's belly (i. e. the hallow above the hip). Quadrupeds (pet animals), evil deeds, diseases, war (i. e. quarrels), maternal uncle, adversaries, thoughts and doubts - all these are to be known of the 6th house according to wise astrological preceptors. If the 6th lord is in the 6th house in strength, or the 6th house contains a benefic planet, all these indications will turn auspicious.

Notes: The 6th house also indicates vices, debts, service conditions etc.

शत्रुस्थानं सौम्यभं सौम्ययुक्तं सौम्यैर्दृष्टं शोभनं संप्रदिष्टम् ।
यद्वा क्रूरैः संयुतं क्रूरदृष्टं क्रूरक्षेत्रं नैव तच्छोभनं स्यात् ॥१२१॥

121. If the 6th house is owned by a benefic planet, or aspected or occupied by benefics, the effects related to the 6th house will be favourable. If it contains a malefic planet or receives malefic aspects or is owned by a malefic planet, the effects thereof will be unfavourable.

चन्द्रो वा भृगुजः सुरेज्यशशिजौ वीर्यान्वितोऽरिस्थि
तस्तद्गेहं बहुगोधनेन सहितं वासौरभेयैर्धनैः ।
सूर्यो वा रुधिरो यदा पशुमयं वाऽजाविकं चोष्ट्रजं
मंदोऽगुश्च शिखी तदा नरगृहे स्यात्सौरभीणां धनम् ॥ १२२ ॥

122. (a) Anyone of the Moon, Venus, Jupiter or Mercury with strength occupying the 6th house will bless one with oxen and cows (i. e. cattle).

(b) The Sun or Mars therein will give plenty of quadrupeds including goats, sheep, and camels.

(c) One will enjoy ownership of many cows if Saturn, or Rahu or Ketu occupy the 6th house.

शनिस्तमो वाऽरिगृहस्थितश्चेत्स्यादप्रजत्वं खलु मातुलस्य।
काष्ठाश्मघातेन चतुष्पदा वा तरुप्रपातेन जलेन मृत्युः ॥ १२३ ॥
सूर्योऽथ वाऽऽरो रिपुभावसंस्थः शस्त्राग्निघातस्त्वथवाग्निदग्धम्।
करोति मर्त्यस्य च मातुलस्य विषोत्थदोषेण विदूषितं वा ॥ १२४ ॥

123 - 124. (a) If one of Saturn or Rahu be in the 6th house one's maternal uncle will be childless and will die on account of injuries through wood, stone, and quadrupeds or fall from tree.

(b) The Sun or Mars in the 6th house will endanger maternal uncle through weapon, fire or blemish caused by poison.

चंद्रे शुक्रे ज्ञेऽथवा शत्रुसंस्थे कन्यापत्यो मातुलः स्यान्नरस्य।
वीर्याढ्येऽज्ये सुप्रजाः सौख्ययुक्तः प्रत्रापत्यो -
भ्रातृसौख्यान्वितः स्यात् ॥ १२५ ॥
पुण्ये षष्ठे विक्रमे पापखेटाः स्वल्पं सौख्यं सोदराणां प्रवाच्यम्।
पापैः पीडा मातुलानामरिस्थैः क्रूरैर्ज्ञेया विक्रमे सोदराणाम् ॥ १२६ ॥

125 - 126. (a) There will be only female issues to one's maternal uncle if the 6th house contains the Moon, Venus or Mercury.

(b) Should Jupiter with strength be in the 6th house, maternal uncle will have worthy sons and be happy with his brothers.

(c) Malefics in the 9th, 6th and 3rd houses will cause limited happiness through brothers for maternal uncle.

(d) Malefics in the 6th house will bring forth evils to maternal uncle while malefics in the 3rd house will cause evils to (the native's) brothers.

स्त्रीखेचरैः शत्रुगृहोपयातैः सौख्यं प्रवाच्यं भगिनीसमुत्थम्।
मातृष्वसासंभवकं सवीर्यैः सौम्यैः प्रवाच्या पतिपुत्रयुक्ता ॥ १२७।।
दुःखेनाढ्याऽरिस्थितैः पापखेटैर्मिश्रैर्मिश्रा ज्ञातकज्ञैः प्रवाच्या।
यज्ञातीयः खेचरो यस्य षष्ठे तज्ज्ञातीया वैरिणस्तत्पतिर्वा ॥ १२८ ॥

127 - 128. (a) The 6th house occupied by female planets will cause happiness to the native through sisters.

(b) Strong benefics therein will give progeny to the native's maternal aunt (mother's sister). The native will also gain happiness through her. Malefics in the 6th house will be a source of grief for both the native's sister and his mother's sister. Mixed planets, i.e both benefics and malefics will produce mixed effects in this regard.

(c) One's enemies will correspond to that particular caste as denoted by the planet in the 6th house. Should it be vacant, enemies will be from the caste belonging to the 6th lord.

शत्रुः सूर्ये क्षत्रियोऽब्जे स्वकीयः शत्रुस्थे चेद्भूसुते स्यात्तुरुष्कः।
सौम्ये नारी देवपूज्येऽग्रजातः शुक्रे वेश्या राहुमन्देऽन्त्यजश्च ॥ १२९ ॥
स्वर्भानौ वा सूर्यजे शत्रुसंस्थे तत्कट्यां स्याच्छ्यामलं लाञ्छनं च।
तत्र स्थानेशेऽप्यथो वायुना वा तन्नारीणां चिह्नमेतत्प्रवाच्यम् ॥ १३० ॥

129 - 130. (a) The Sun in the 6th house will produce enmity with men of royal clan, the Moon with one's own kinsfolk, Mars with Turks (meaning Muslims), Mercury with females, Jupiter with elder co-born, Venus with courtezans, and Rahu or Saturn with outcast men.

(b) Rahu or Saturn in the 6th house indicates a bluish mark on the waist of the native.

(c) The 6th lord with Saturn or Rahu indicates that one's spouse will incur windy disorders in the waist or there may be a scar on her waist.

शत्रुस्थे क्षितिजेऽथवा दिनकरे शस्त्राभिघातो व्रणो
मेहो वा मनुजस्य वह्निविषजा पीडाऽस्थिभंगोद्भवा।
यद्वा रक्तसमुद्भवाप्यतितरां पुंसां रमण्यास्तु वा
जंघायां गलकेऽथ दक्षिणपदे चिह्नं भवेन्नान्यथा ॥ १३१ ॥

131. Should Mars or the Sun be in the 6th house, the subject will incur injuries through weapons, or will suffer from urinary

disorders or troubles on account of fire, poison, breakage of bones or blood. Else, his spouse will have pains in the thighs, neck or right foot. Effects contrary to these cannot be there.

Notes: The term "प्रमेह" denotes all kinds of urinary disorders of which there are 21 varieties including diabetes, gonorrhoea and gleet, according to Susruta, an ancient authority on Medicine.

षष्ठे भौमेऽस्तेऽप्यगौ मातृपक्षाद्वैकल्यः स्याच्चापवादेन मर्त्यः ।
शत्रुस्थानं भानुना युक्तदृष्टं कट्यां शूलं शत्रुनाशो नरस्य ॥ १३२ ॥
षष्ठे भानौ मंत्रिणा युक्तदृष्टे शत्रोर्भीतिर्वा नरस्य स्त्रियाश्च ।
अर्द्धांगादेर्नाशनं वा विकारो वाच्यः-
कट्यां शृङ्गिभिः काष्ठतो वा ॥ १३३ ॥

132 - 133. (a) The native will be distressed due to some calumny in maternal family if Mars and Rahu are in order found in the 6th and 7th houses.

(b) One will suffer from pains of the waist but will destroy his adversaries with the Sun aspecting or occupying the 6th house.

(c) The native or his wife will have fear from enemies if the Sun is in the 6th house and has the company or aspect of Jupiter. Further there will be pains in one half of the body ("अर्धाङ्ग") and hurt to waist by animal horn or wood.

शत्रुस्थोऽब्जो ज्ञोऽथवा देवपूज्यः पुंसां नूनं स्वल्पमृत्युं विधत्ते ।
तत्रस्थौ वा मन्दराहूकुजौ वानष्टौ वाच्यौमातुलौ दुष्टयु या ॥ १३४ ॥
खस्थे चन्द्रे गीष्पतौ वित्तसंस्थे द्वंद्वं
वाच्यं मातुलानां त्रयं वा ।
षष्ठे भौमेऽब्जेऽथवा मातुलः -
स्यादेकोऽकस्माच्छत्रुभीत्या व्यथार्तः ॥ १३५ ॥

134 - 135. (a) The Moon, Mercury or Jupiter in the 6th house will give easy or trouble-free death (to maternal uncles).

(b) Saturn or Mars or Rahu therein indicates death of an uncle by some evil designs.

(c) The Moon in the 10th house and Jupiter in the 2nd house denote two or three maternal uncles.

(d) There will be only one maternal uncle with the Moon or Mars in the 6th house. He (i. e. maternal uncle) will have sudden fear from enemies and be troubled by grief.

शत्रुस्थाने यदा शुक्रस्तदा मातृष्वसुः सुखम् ।
त्रयाणां च द्वयोर्वापि वक्तव्यं दैववेदिना ॥ १३६ ॥

136. Venus in the 6th house denotes two or three maternal aunts (mother's sisters) and happiness to them.

अथ सप्तमभावविचारः । **(The 7th House)**

फलं प्रवक्ष्ये किल सप्तमस्य बस्तिः स्मृता सा मनुजस्य तस्मात् ।
वादप्रयाणागमनं कलत्रं वीक्ष्यं वणिज्यं व्यवहारकं च ॥ १३७ ॥
शुभं गृहं शुभेक्षितं शुभैर्युतं च शोभनम् ।
भवेत्खलक्षेकं युतेक्षितं खलैस्तु तन्न सत् ॥ १३८ ॥

137 - 138. (a) Effects about the 7th house are now being told. This house deals with one's lower belly or abdomen, controversy, coming and going, spouse and trading activities.

(b) The 7th house being a benefic sign or aspected or occupied by a benefic planet will prove auspicious. A malefic sign, or aspect from or occupation by a malefic will produce inauspiciousness.

जीवे शुक्रेऽर्के विधौ गौरवर्णा नारी भौमे रक्तवर्णा प्रवाच्या ।
ईषच्छ्यामा नीलवर्णा बुधे वा मन्दे राहौ श्यामवर्णा सुधीभिः ॥१३९॥
सूर्ये वाच्या कालजीर्णा बुधेऽब्जे बाला शुक्रे यौवनारेऽप्यतीता ।
जीवे रम्या पुत्रसूः सद्गुणाढ्या नारी मन्दे सैंहिकेयेऽतिवृद्धा ॥ १४० ॥

139 - 140. (a) Complexion of Spouse: The native will acquire a fair-complexioned spouse if Jupiter, Venus, the Sun or the Moon is in the 7th house. Mars will cause one with blood-red complexion, Mercury somewhat dark, and Saturn and Rahu black.

(b) Age: The Sun in the 7th house denotes a spouse with an advanced age; Mercury or the Moon a girl, Venus a young lady, Mars one who is past her youth, Jupiter a charming female who will be rich in virtues and will bear children, and Saturn Rahu a very old lady.

क्लीबा मन्दे सैंहिकेये प्रवाच्या चन्द्रे शुक्रे स्त्रीस्वभावाऽस्तभावात्।
अन्यैः खेटैरंगना पुंस्वभावा द्यूने होराशास्त्रविद्भिः स्वबुद्ध्या ॥ १४१ ॥
सौम्यैर्युक्तं सौम्यभं सौम्यदृष्टं वाच्यं पुंसां श्वश्रुपक्षोद्भवं च।
सौख्यं स्त्रीणां मिश्रखेटैर्विमिश्रं जायागेहं क्रूरखेटैर्न किञ्चित् ॥ १४२ ॥

141 - 142. (a) Appearance: Saturn or Rahu in the 7th house indicates a eunuch-like spouse. The Moon and Venus will give a spouse with feminine qualities. Other planets in the 7th house will cause a wife with masculine qualities. Learned in astrology should understand these using their intelligence.

(b) If the 7th house is owned, occupied or aspected by a benefic, the native will be happy in respect of his mother-in-law and spouse; a female native will also be happy with respect to her mother-in-law. If both benefic and malefic influences exist, declare mixed effects. Malefic influence on these lines will not give such happiness.

पत्नीस्थाने शुक्रवर्गे सितेन दृष्टे यद्वा सौम्यवर्गे च तेन।
पुंसां वाच्यं शं च बह्वंगनानां यद्वा जीवे चैकपत्नीसमुत्थम् ॥ १४३ ॥
शुक्रेन्द्वीज्ये द्यूनगे शुक्रदृष्टे द्वाभ्यां चैकेनैव वा पूरुषस्य।
वैषां गेहे चोपगे वीक्षिते वा भावैर्दुष्टाः सन्ति नार्यः सगर्वाः ॥ १४४ ॥

143 - 144. (a) When the 7th house is a sign of Venus or has his Vargas or is with the aspect of Venus, or has the aspects and divisions of a benefic, declare many wives. Jupiter's aspects and divisions will cause only one wife.

(b) The trio - Venus, the Moon and Jupiter - in the 7th house, or one or both of the Moon and Jupiter in the 7th house with the aspect of Venus, or Venus in the Moon's sign with the aspect of the Moon, or in that of Jupiter with Jupiter's aspect indicates that the native's wives will be wicked and proud females.

द्यूनेऽर्के क्षितिजे नरस्य रमणी पित्तव्रणेनान्विता
दग्धा वा विषवह्निना यदि तदा वा बस्तिरोगान्विता।
चन्द्रे शीर्षरुजान्विता च सततं शुक्रे तु किञ्चित्कृशाऽथो
वन्ध्यत्वविदूषिता क्षितिसुते वाच्या विदंता कृशा ॥ १४५ ॥

145. (a) The Sun or Mars in the 7th house will cause bilious ulcers (discharging abscess) to one's wife. Or she will be

endangered through poison or fire, or will incur diseases of the belly.

(b) The native will incur the following effects in respect of his woman according to the planet occupying the 7th house. The Moon - she will be always troubled by diseases of the head; Venus - she will be somewhat emaciated; and Mars - she will be barren, toothless and thin-bodied.

द्यूनस्थेऽर्कसुतेऽथ जैमिनिसुते पुंसः पुरंध्री भवेत्
काष्ठाश्मायसकादिना विनिहता तुर्योघ्रिणा वा हता।
यद्वा वातरुजान्विता च सततं नूनं च वा चञ्चला
तत्कट्यां च समादिशेन्मतिवरैः श्यामं तथा लाञ्छनम् ॥ १४६ ॥

146. Should Saturn or Rahu be in the 7th house, one's wife will be troubled through wood, stone, iron or quadrupeds. Or else she will be ever troubled by windy disorders or be fickle-minded. She will also have a bluish mark on her waist.

यादृशं तनुगतैर्ग्रहैः फलं तादृशं तु खलु तस्य योषितः।
चिन्तनीयमखिलं सचिह्नकं बुद्धिमद्भिरपि दैवचिंतकैः ॥ १४७ ॥

147. Just as the effects for the native are declared with the help of the planets in the ascendant, so also the effects concerning his wife be told with the help of the planets in the 7th house.

द्यूनस्थितेऽर्के म्रियते पुरन्ध्री प्रसूतिदोषेण तथा ज्वरेण।
वा सन्निपातेन कृशानुना वा यद्वाऽतिसारेण विषेण वाऽपि ॥ १४८ ॥

148. The Sun in the 7th house will cause death of spouse through shortcomings at the time of delivery of a child, or by vitiation of three humours (delirium), or dysentery or poison.

तथा विधौ भूमिसुतेऽस्तसंस्थे व्रणेन यद्वाऽप्युदरामयेन।
मन्देऽस्तसंस्थे कृमिणा जलेनयद्वागृहेशी म्रियतेऽब्जवक्त्रा ॥ १४९ ॥

149. One will lose his wife because of an injury or abdominal disorders if the Moon or Mars be in the 7th house. Saturn in the 7th house will cause the end of one's woman through worms (i.e. disease caused by worms) or through water.

राहौ द्यूनगृहस्थिते तु पशुभिर्वा शस्त्रघातैस्तथा
डाकिन्या निजकर्मणा तु युवतेः केतौ सचन्द्रेऽप्यगौ।
नीरोत्थैश्च विकारकैश्च नियतं वा नीरमध्ये मृतिः
प्लीहाद्यैः शिशिरामयैः क्षययुतैश्चन्द्रे सपापे भवेत् ॥ १५० ॥

150. (a) Should Rahu occupy the 7th house, the person will lose his wife on account of quadrupeds, or weapons, or through female imps (feeding on human flesh), or by her own (mis)deeds.

(b) One having the Moon with Ketu or Rahu in the 7th house will incur the death of his wife due to water or water-infected diseases.

(c) Should there be Moon in the 7th house with another malefic (than a node), the person's wife will die due to diseases of spleen, or fall of temperature or tuberculosis.

खेटान्नन्ध्रस्थानसंस्थान्तसमीक्ष्य तद्वद्द्यूनस्थानसंस्थान्तस्वबुध्या।
वाच्यं यत्नेनैव तत्तत्फलं हि होराविद्भिः पण्डितैः शास्त्रदृष्ट्या ॥ १५१ ॥
द्यूनस्थैश्चेत्क्रूरखेटैस्तदा स्यात्स्वल्पं सौख्यं चांगनानां बहूनाम्।
सौम्यैः खेटैस्तत्रगैर्मानवस्य जाया -
चैका सौख्ययुक्ता प्रवाच्या ॥ १५२ ॥

151 - 152. The astrologer should scientifically declare effects after carefully studying the 7th and 8th houses. One having a malefic in the 7th house will obtain limited happiness (concerning the 7th house indications) and will be associated with many women. A benefic therein will cause only one spouse and happiness therefrom.

द्यूने सौम्यैः पूरुषो मन्मथाढ्यः क्रूरैरेवं चाल्पकामः प्रवाच्यः।
क्लीबैः क्लीबत्वं समाप्नोति सूर्ये जायामृत्युर्जीविता चेत्सरोगा ॥ १५३ ॥

153. (a) Benefics in the 7th house will give intense desire for sexual pleasure; malefics reduce such desire. Should there be a eunuch planet in the 7th house, the person will be a eunuch.

(b) The Sun in the 7th house will cause (early) death of spouse, or if she lives long, she will be diseased.

स्वर्भानौ चेद्द्यूनगे पापदृष्टे पापैर्युक्ते नैव पत्नीयुतिः स्यात्।
संभूता वा मीयते स्वल्पकालात्सौम्यैर्युक्ते वीक्षिते वा विलंबात्। १५४।

154. (a) The native will not join his wife if Rahu is in the 7th

house with aspect or conjunction of another malefic planet. Even if a union be there between the couple, she will incur early death.

(b) Should benefics join or aspect the said Yoga (of Rahu), the wife will die after a long time, i.e. there will be no untimely threat to her life-span.

रंध्रे मन्देऽस्ते कुजे मानवस्य पत्नीयुग्मं स्यात्तदार्नी तथैका।
नष्टा वाच्या निश्चितं जातकज्ञैर्गुह्यस्थाने लाञ्छनं कृष्णवर्णम् ॥ १५५ ॥
तत्र स्थाने चन्द्रदृष्टिर्नरस्य भार्या नूनं चञ्चला स्यान्नितांतम्।
यद्वा द्यूने जीववर्गे बुधेन युक्ते दृष्टे कामगेऽब्जे तथा स्यात् ॥ १५६ ॥

155 - 156. (a) Saturn in the 8th house as Mars is in the 7th house will give two wives one of whom will face early death. Astrologers additionally prescribe a black mark on privities.

(b) The 7th house aspected by the Moon denotes that one's spouse will be highly fickle-minded for ever. If the said house contains the Moon, begets Jupiter's divisions and is occupied or aspected by Mercury, then also the same effect will come to pass.

सौरे वर्गे द्यूनभे वा कुजस्य ताभ्यां दृष्टे दंपती चञ्चलौ स्तः।
तत्र स्थेऽब्जे भार्गवे वा तदार्नी मर्त्यः स स्यादन्यदेशाभिगामी ॥१५७॥
एकत्रस्थाश्चन्द्रमन्दावनेयाः पौंश्चल्यत्वं ते नृनार्योः प्रकुर्युः।
सौम्यांशे वा द्यूनपे सौम्यदृष्टे वेश्यातुल्या कामिनी स्यान्नरस्य ॥ १५८ ॥

157 - 158. (a) The 7th house aspected by Saturn and Mars and acquiring their divisions denotes fickle-mindedness on the part of the native and his spouse. Should the Moon or Venus be there, the native will migrate to a foreign land.

(b) Should the Moon, Saturn and Mars be in one place (apparently in the 7th house), both the man and his wife will indulge in prostitution.

(c) The 7th lord in aspect to or in the divisions of Mercury denotes that the spouse will be equal to a prostitute.

Notes: (c) The effect of this yoga should not be interpreted as it is. Mercury thus related (being malefic on other counts) will give a wife who may tend to disloyal and be of impure character.

लग्ने द्यूने द्वादशे पापखेटाः क्षीणे चन्द्रे धीस्थिते वा खलर्क्षे।
पत्नीहीनो मानवः स्यान्नितांतं पुत्रैर्हीनश्चेति वै चिन्तनीयम् ॥ १५९ ॥

मूर्त्तौ षष्ठे वा व्यये भास्करेन्दू पुत्रो मर्त्यस्यैककैवाऽपि पत्नी ।
द्यूनस्थौ चेद्भार्गवारौ च यद्व धीधर्मस्थौ स्यात्तु वैकल्यदोषः ॥ १६० ॥

159 - 160. (a) Malefics in order in the ascendant, 7th and 12th houses as the Moon is in the 5th house or in a malefic's sign will deprive the native of wife and children.

(b) The Sun and the Moon in union in the ascendant or the 6th or the 12th house will give one spouse and one child.

(c) Venus and Mars joining in the 7th or 5th or 9th house will give a spouse with some (physical) deficiency.

लग्नाच्चन्द्रात्पापखेटाः कलत्रे हन्युः पुंसां वीर्ययोगात्कलत्रम् ।
चेन्मन्देन्दू द्यूनसंस्थौ तदार्नी भार्या -
मर्त्यस्यैव पौनर्भवा स्यात् ॥ १६१ ॥
भूमीपुत्रे द्यूनभावोपयाते कान्ताहीनः संततं मानवः स्यात् ।
लङ्घ्वा नूनं मीयते मन्ददृष्टे सौम्यैः खेटैर्वीक्ष्यते नैव चात्र ॥ १६२ ॥

161 - 162. (a) Malefic planets placed in the 7th from the ascendant as well as from the Moon will promote death of spouse as the native cohabits with her. (That is, the person will not enjoy carnal life with his wife for a long time and will lose her early.)

(b) Mars in the 7th house will ever deprive one of a wife. Saturn aspecting Mars in the 7th house will give a wife but will kill her (early). If there be aspects of benefics, these bad effects will not fructify.

गण्डान्तर्क्षे द्यूनभावे च शुक्रे भास्वत्पुत्रे लग्नगे चेत्तदानीम् ।
वंध्याधीशः पूरुषः स्यान्नितांतं नो सौम्यर्क्षे नेक्षिते सद्ग्रहैश्चेत् ॥ १६३ ॥
द्यूनस्थानाधीशनंदांशतुल्याः खेटानां वा वीक्षणादेव नार्यः ।
एकैका स्यादर्कभूपुत्रयोश्च नंदांशे वा सौम्यशन्योर्नरस्य ॥ १६४ ॥

163 - 164. (a) Venus in the 7th house which is identical with a Gandanta Rasi (i. e. the 7th cusp falling in the junction degrees of Cancer - Leo, or Scorpio - Sagittarius or Pisces - Aries) and Saturn in the ascendant will cause barrenness to one's spouse. But there should be no influence from a benefic planet by way of aspect or conjunction.

(b) The number of wives one will have will correspond to the number of Navamsas past in the 7th house or the number of planets aspecting the 7th house.

(c) There will be only one wife in case the Sun is in a Navamsa of Mars, or if Mercury is in a Navamsa of Saturn.

शत्रुस्थाने यदा भौमः सप्तमे सिंहिकासुतः ।
नैधने भानुपुत्रश्चेत्तस्य भार्या न जीवति ॥ १६५ ॥
धर्मस्वामी धर्मगो धर्मसंस्थौ सूर्यक्ष्माजौ चेत्तदाग्निप्रवेशम् ।
कुर्यात्पत्नी लग्नयामित्रनाथे मित्रे स्यातां नान्यथा सद्विरुक्तम् ॥ १६६ ॥

165 - 166. (a) Mars in the 6th house, Rahu in the 7th house and Saturn in the 8th house - this entire yoga will kill the wife (untimely).

(b) The lord of the 9th house in the 9th itself along with the Sun and Mars indicates that the native's wife will enter the pyre at the time of his death provided the lords of the ascendant and the 7th house are mutually friendly.

Notes: (b) This is a yoga applicable to ancient way of living. In the modern context it can be interpreted that the wife will soon die after the native's death.

अष्टमभावविचारः। **(The 8th House)**

वक्ष्ये सम्यङ् नैधनस्थं फलं तद्ह्यं प्रोक्तं शूलिना पूरुषस्य ।
नद्युत्तारो मार्गवैषम्यचिन्ता नौकाभीतिर्दुर्ग संवेष्टनं च ॥ १६७ ॥
शत्रोर्भीतिर्वस्तुनाशो हतिर्वा व्याध्युत्पत्तिर्युद्धकालस्य संख्या ।
छिद्रालोकं बंधनं सर्वमेतद्रन्ध्रस्थाने चिन्तनीयं सुधीभिः ॥ १६८ ॥

167 - 168. Now the effects concerning the 8th house. Lord Siva has stated this house to be indicative of rectum. Getting in (or crossing) a river, way, improper thoughts, boat, fear, taking over a fort, fear from enemies, loss of articles, commencement of diseases, duration of war, finding faults and imprisonment should be also be known through the 8th house.

Notes: Most of the indications listed here concern war of ancient types. In fact some of the slokas discussed *infra* dealing with the 8th house relate to wars.

For purpose of horoscopes of natives, the 8th house indicates life-span, death, inheritance, gains through insurance, in-laws' status, grief, enmity with spouse, urinary diseases, diseases of the rectum, insult, honour, misfortune, long-standing disputes,

grief, family deaths etc.

अत्र प्रधानः खलु शीतरश्मिः शुभग्रहाः सत्फलदास्तदीशैः ।
धनोपगैर्यत्फलमुक्तमत्र तन्नैधनक्षौपगतैर्विचिन्त्यम् ॥ १६९ ॥
सधनः स्यान्नरो नूनं यदा सौम्या मृतिस्थिताः ।
क्रूरग्रहाश्च तत्रस्था धनहीनस्तदा भवेत् ॥ १७० ॥

169 - 170. (a) The Moon is all-important in respect of the 8th house.

(b) Benefic planets in the 8th house will give auspicious effects concerning the 8th house.

(c) Planets in the 8th house will give same effects as prescribed for their positions in the 2nd house.

(d) A benefic in the 8th house will give much wealth while a malefic therein will deprive the person of wealth.

Notes: (a) The Moon is the most important planet in estimating one's life-span. Many combinations concerning life-span are related to the Moon. In the occurrence of infantile mortality and its cancellation, the Moon is given special importance. If weak yogas for life-span are present, with reference to ascendant, the position can improve with good yogas from the Moon.

(d) If there is a benefic planet in the 8th house, he will also increase one's life-span, will earn him honours, inheritance and marital happiness. A malefic in this case will reverse these indications. Saturn in the 8th house is however an exception as far as life-span is concerned; he will grant longevity. Malefics in the 8th are said to affect one's health.

खलैर्मृत्युगैः सव्रणं वा सघातं सचिह्नं भवेत्तस्य मर्त्यस्य गुह्यम् ।
तथा वामकट्यां व्रणं लाञ्छनं च -
सभार्यस्य वा जातकज्ञैः प्रवाच्यम् ॥१७१॥
क्रूरैश्चाष्टमसंस्थितैश्च मनुजो रोगान्वितो मीयते
युद्धे स्यात् कलहश्चिरं तु सहसा भंगो न दुर्गस्य च ।
बंधस्योऽप्यचिराद् विमुच्यत इहायो वा द्वितीयस्थिते
नौका याति सुखेन भारभरिता वाच्यं विचिन्त्याखिलम् ॥ १७२ ॥

171 - 172. Malefics in the 8th house will cause sickness to the person. He will die in war, and be involved in squabbles for

a long time. (In case of query relating to war, malefics in the 8th house) will not cause sudden destruction of the fort (of the enemy and the prisoners will be released early. These effects should also be applied to malefics placed in the 2nd house.

मृत्युस्थितेऽर्के मनुजोऽथ यद्वा पापैर्नभोगैः क्षयकासयुक्तैः ।
भगदरप्लीहगुदामयैश्च प्रपीडितः स्याज्ज्वरकुष्ठमेहैः ॥ १७३ ॥

173. The Sun or another malefic in the 8th house will cause tuberculosis, diseases of cough, piles, diseases of the spleen and rectum, leprosy or urinary disorders.

अथ नवमभावविचारः । **(The 9th House)**

फलं प्रवक्ष्ये नवमस्य पुंसां मुहुः स्मृतो वामपदः स एव ।
तीर्थं प्रयाणं विमलं च शीलं धर्मक्रियाभाग्यसमुद्भवाश्च ॥ १७४ ॥
प्रासादवाप्यादिकमत्र सर्वं पुण्याभिधाने भवने विचिंत्यम् ।
फलं यदुक्तं सहजेऽनुजानां तदेव वाच्यं नवमे सुधीभिः ॥ १७५ ॥

174 - 175. Now about the effects relating to the 9th house. Left leg, pilgrimage, journey, pure disposition, charitable activities, fortunes, lofty buildings, meritorious deeds etc. are indicated by the 9th house. Whatever has been stated for the 3rd house should be applied to the 9th house (in respect of planetary placements etc).

Notes: Further indications of the 9th house are father, preceptor, foreign journeys, second marriage, spouse of younger co-born, piousness, religion, following a path of justice, donations given, adhering to Vedic rituals, study of ancient scriptures, indulgence in excessive material pleasures, being in the company of good people etc.

Some classical texts describe father through the 9th house, yet some through the 10th house. Our author prefers the 10th house concerning father.

Without expanding a debate on the issue, my preference is to the 9th house which house only passes the test.

In finding out Adhana ascendant, calculated backwards from the birth time, the cusp of the 9th house is only used, and not that of the 10th house.

सौम्ये तत्पे चन्द्रसत्खेटयुक्ते तत्स्थं सर्वं शोभनं स्यात्खलेन।
युक्तो रोगैः पीडितः सव्रणश्च वामे पादे सद्ग्रहैर्नेक्षितश्चेत् ॥ १७६ ॥
भग्नास्थी कृनखी भवेत्तु मनुजो राहौ च धर्मस्थिते
भूपुत्रेऽग्निविषार्दितः सितरुचौ सूर्ये च तत्रस्थिते।
काष्ठेनायुधकेन चापि दृषदा संपीडितश्चेच्छुभैः
स्त्रीखेटैर्भगिनीयुतो नरखगैः स्या ातृसौख्यान्वितः ॥ १७७ ॥

176 - 177. (a) The lord of the 9th house being a benefic, or the Moon or benefics in the 9th house will promote the indications thereof. Malefics in the 9th house without beneficial aspects will cause troubles through illness, or scar on the left leg.

(b) Rahu in the 9th house will cause damage to bones. The person will have bad (diseased) nails.

(c) Mars in the 9th house will endanger the native by poison or fire.

(d) The Moon or the Sun therein will cause troubles through wood or weapons.

(e) A male planet, who is a benefic, placed in the 9th house will cause happiness through brothers. If the benefic planet is a female, happiness through sisters is denoted.

Notes: (a) The Moon in the 9th house is said to be favourable for the indication thereof to prosper. The Moon endowed with digital strength will prove favourable while the Moon without digital strength will be a liability for the 9th house.

(e) The term "benefic" in this context should be noted as a favourable planet.

नरः सपापः कृपणश्च धर्मे न पुण्यसिद्धिः खलखेटयुक्ते।
धर्मस्य सिद्धिं सततं प्रकुर्युः शुभग्रहास्तत्र गता नराणाम् ॥ १७८ ॥
चन्द्राद्विलग्नान्निधनं निरुक्तं भाग्यालयं स्वामियुतेक्षितं तत्।
कुर्यात्स्वदेशोद्भवभाग्यमत्र चेदन्यखेटैर्विषयांतरेण ॥ १७९ ॥
स्वोच्चादिगाः सत्खचराः प्रकुर्युर्भाग्यं नितांतं यदि पापखेटाः।
दुःखोपलब्धिं परमां तदीशे सुस्थानगे भाग्यविराजमानः ॥ १८० ॥

178 - 180. (a) The person will be sinful, miserly and devoid of meritorious acts if the 9th house is occupied by a malefic planet. A benefic therein will promote meritorious deeds.

(b) If the 9th house from the ascendant or from the Moon is occupied or aspected by its own lord, fortunes will accrue in

one' own country. Malefics so appearing will cause fortunes in a different region.

(c) Benefics in the 9th with exaltation and other favourable divisions will give incessant wealth; malefics will cause much grief.

(d) With the lord of the 9th house well-placed in an auspicious house, the person will shine with prosperity.

Notes: (a) The 9th house containing a malefic planet will make one involve in bad deeds. He will not be helpful to others. When there is a benefic planet in the 9th house, the subject will perform such acts permitted by the law. He will not take to a sinful path and will be firmly established with fortunes.

(b) The 9th lord being a natural benefic and blessing the 9th house by occupation, aspect etc. indicates that one will not have to struggle to make fortunes. He will hardly have to go outside his country in search of fortunes. But if it be a malefic planet that is in the 9th house or comes to occupy it, one will have to search his fortunes elsewhere and will have to struggle. "Fortunes in a different region" indicated by the original does not mean "well-settled abroad". It only points out that the person will go from place to place in search of livelihood.

यद्वा खेटो भाग्यगामी स्वगेहे सौम्यैर्दृष्टो यस्य मर्त्यस्य सूतौ ।
भाग्याधिक्यः स्वीयवंशे वरिष्ठः श्रेष्ठो बुद्ध्या -
धर्मशीलः सुखाढ्यः ॥१८१॥
विलग्नदुश्चिक्यसुतोपगश्चेद्बलान्वितो यो नवमं प्रपश्येत् ।
यस्य प्रसूतौ स तु भाग्यशाली बह्वर्थसंयुक्तविलासशीलः ॥ १८२ ॥

181 - 182. (a) The lord of the 9th house in the 9th with beneficial aspects will produce the following effects. The native will be wealthy, the best among his family members and be endowed with supreme intellect. He will be charitable and extremely happy.

(b) Strong planets in the ascendant, the 3rd and the 5th houses and aspecting the 9th house will produce a fortunate man who will be endowed with abundant wealth and enjoyments.

Notes: (b) Planets in the ascendant, 3rd and 5th should be strong and aspect the 9th house for fortunes, wealth and enjoyments. Jupiter is the only planet that can aspect the 9th

when in the ascendant or the 5th house. Rahu and Ketu also have such trinal aspects. Any planet well-disposed and strong in the 3rd house will help the 9th house by direct aspect. If all the 3 houses in question are so disposed as stated by the text, these results will be galore and unique.

भाग्यस्थितश्चेत्खचरः स्वतुंगे मर्त्यस्य योगं कुरुतेऽधिपाद्यैः ।
शुभेक्षितोऽसौ धरणीपतित्वं विलासशीलं सुतरामुदारम् ॥ १८३ ॥
मन्दे कुजे भाग्यगतेऽथवा द्यौ पूर्णेन्दुयुक्ते नृपजन्मनि स्यात् ।
स्वोच्चस्थितैर्वा सकलैर्नभोगैर्नूनं प्रणीतं मुनिभिः पुराणैः ॥ १८४ ॥

183 - 184. (a) If the planet in the 9th house is in exaltation, the person will enjoy lordship. Should there be also a benefic's aspect on the said exalted planet, he will be a king endowed with pleasures and munificence.

(b) A king is born with the full Moon in the 9th house in the company of Saturn and or Mars.

(c) All planets exalted will also produce a king.

Notes: (a) An exalted planet in the 9th house will eliminate the need to be under someone. The person will himself be the head of people and will occupy a leading position. If a benefic planet simultaneously aspects the said planet, the subject will enjoy a far supreme position with all-round pleasures and charitability.

गुरुर्भाग्ये भवेन्मंत्री महाभाग्योऽखिलेक्षिते ।
अबलेऽपि शुभे खेटे भाग्यस्थे धार्मिकोत्तमः ॥ १८५ ॥
अदृश्येऽर्द्धे धर्मनाथे गते जन्म यदा भवेत् ।
लग्नपे च विशेषेण यावज्जीवं समृद्धिमान् ॥ १८६ ॥
स्वल्पायुः स्याद्भाग्यगौ चेद्रवीन्दू शन्यारौ वा भ्रातृनाशप्रदौ स्तः ।
द्वाभ्यां हीनो जातको हिंसकश्चेद्दृष्टो -
मर्त्यः स्यात्तदाऽर्केन्दुभौमाः ॥ १८७ ॥

185 - 187. (a) Jupiter in the 9th house will make one a minister.

(b) One will be prosperous if all the planets aspect the 9th house.

(c) Even a weak benefic in the 9th house will cause excellent charitability.

(d) The lord of the 9th house, or particularly the lord of the ascendant, in the invisible half of the zodiac (i. e. 180 degrees ahead of the ascendant) will give plenty of wealth throughout life.

(e) The Sun and the Moon together in the 9th house will reduce the length of the native's life.

(f) Saturn and Mars therein will destroy co-born.

(g) With the Sun, the Moon and Mars in the 9th house, the person will torture (i.e. will trouble) others and be repugnant in disposition.

Notes: (a) Jupiter in the 9th house is good for general fortunes. The person will enjoy an independent position and will be very religious. His undertakings will be ever successful. He will have a long-lived father and prosperous children. His terms with co-born will be excellent.

(c) A benefic in the 9th house who is without strength will make one highly generous. But his fortunes will sometimes suffer setbacks.

अथ दशमभावविचारः । **(The 10th House)**

फलं प्रवक्ष्ये दशमस्थितस्य स पृष्ठदेशः स तु जानुयुग्मम् ।
राज्योपलब्धिः किल कर्मवृत्तिर्व्यापारमुद्रागमनं स्थितिश्च ॥ १८८ ॥
शुभं निवासं जनकः पदाप्तिं वृष्टिस्त्ववृष्टिः पितृपक्षजातम् ।
सौख्यं नराणां दशमे किलैतद्धोरागमज्ञैः परिचिंतनीयम् ॥ १८९ ॥
यादृशं मातृपक्षस्य तुर्यस्थैः खेचरैः फलम् ।
तादृशं पितृपक्षस्य वक्तव्यं कर्मगैर्ग्रहैः ॥ १९० ॥

188 - 190. (a) Now the effects of the 10th house. This house indicates the back side of the body and both the knees. Acquisition of kingdom, field of livelihood, business activities, authority, travel, existence, auspiciousness, residence, father, acquisition of a position, rains, scarcity of rains and happiness to paternal kinsfolk - these are also to be known of the 10th house.

(b) Just as effects concerning maternal relatives are told through the planets in the 4th house, the effects relating to paternal kinsfolk be estimated through the planets in the 10th house.

Notes: (a) Fame, adopted issues, spine, father's well-being,

devotion to father, performing final rites to father, hiding wealth and such others are also to be additionally seen from the 10th house.

According to Parasara, the 10th house is as important as the 8th house when life-span is under consideration. For example, Saturn in the 10th house is good for longevity. A debilitated planet in the 10th house is a liability for life-span.

कर्माधिपः सौम्यखगः सवीर्यो युक्तेक्षितः सौम्यखगैर्यथा स्यात् ।
वा तत्रगाः सौम्यखगाःसवीर्याः शुभं फलं तद्भवनस्य वाच्यम् ॥ १९१ ॥
तुर्यस्थितः शीतरुचिः प्रपूर्णोऽथवाऽस्तसंस्थो भृगुजः सवीर्यः ।
कर्मस्थितश्चंद्रसुतोऽथ वा चेच्छुभं फलं कर्मगत प्रवाच्यम् ॥ १९२ ॥
पितुश्चापि तथा मातुः सुखं भवति निश्चितम् ।
पितृव्यका भवेयुस्तु मातुलाश्च भवंति हि ॥ १९३ ॥

191 - 193. (a) If the 10th lord is a strong benefic and is aspected by or conjoined with another benefic, or if the 10th house is in occupation by a strong benefic, auspicious effects concerning the 10th house be declared.

(b) The Moon being Full in the 4th house, or Venus in strength in the 7th house, or Mercury in the 10th house will cause an auspicious turnout of the effects listed for the 10th house. Such a native will further enjoy happiness through parents, and paternal and maternal uncles.

Notes: (b) Here we get a very important clue to handle the 10th house. Full Moon in the 4th house producing favourable effects concerning the 10th house is easily understandable. So also about Mercury in the 10th house. Strong Venus in the 7th house giving favourable effects concerning the 10th house needs some elaboration. This position will deliver a high degree of professional prosperity. The native will enjoy luck, properties and fame. It is also implied that marital life will be of an excellent order; there will be only one marriage for the person.

वाचस्पतिः कर्मगतः स्वगेहे शुक्रो यदा वा हिमरश्मिसूनुः ।
पूर्णः शशी तत्रगतो नरस्य राज्योपलब्धिः स्वकुलानुमानात् ॥ १९४ ॥
तातस्य पक्षेऽप्यथ मातृपक्षे शुभैः प्रवाच्यं प्रबलं च सौख्यम् ।
दारिद्र्यदुःखामयशोकयुक्तं क्रूरग्रहैस्तत्र गतैर्नरस्य ॥ १९५ ॥

194 - 195. (a) Jupiter, Venus, Mercury or the Full Moon in the 10th house will confer kingdom, commensurate with the family of birth.

(b) Benefics in the 10th house will be a source of much happiness to one's paternal and maternal relatives while malefics will usher penury, grief and diseases to them.

स्त्रीखेचरैः कर्मगृहोपयातैः कुले नराणां बहुलांगनाः स्युः ।
नराः सुरेज्ये सुखिनस्तथाऽर्के कर्मास्य वृद्धं शुभदृष्टियुक्ते ॥ १९६ ॥

196. (a) Female planets in the 10th house indicate many female members in one's family (or race). Jupiter therein denotes many male members endowed with happiness.

(b) The Sun in the 10th house with a benefic's aspect will cause professional progress.

शुभग्रहाः कर्मगताः स्वगेहे शुभेक्षिताः स्वीयकुले नृपालम् ।
कुर्वंति मर्त्यं सुतरामुदारं यद्वाऽवनीजोधिषणस्तथैव ॥ १९७ ॥

197. The native will be extremely charitable and be a king in his lineage if a benefic is in the 10th house identical with its own sign and receives another benefic's aspect. Mars or Venus so placed will also give similar effects.

Notes: The concept behind this verse is to bring forth the good effects of Mars, who is not a natural benefic, being in the 10th in his own sign (Scorpio or Aries) receiving the aspects of a benefic planet. So also when Venus, Jupiter or Mercury in the 10th in own sign with beneficial aspects. Legendary prosperity and incomparable charitability will result each of these combinations.

वर्षाप्रश्ने लग्नगैः कर्मगैर्वा सौम्यैः खेटैर्वृष्टिरत्यंतमत्र ।
यद्वा चन्द्रे तत्रगे सौम्यदृष्टे वाच्या नूनं पापखेटैरवृष्टिः ॥ १९८ ॥

198. Query on Rain: In case of a query about rains, benefics in the ascendant or in the 10th house will cause abundant rains. So also when the Moon is found in one of these houses with a benefic's aspect. Malefics therein will stall rains.

विकर्त्तनः कर्मगतः कुजो वा वंशप्रदेशेऽप्यथ जानुमूले ।
शस्त्राभिघातं त्वथवाऽग्निदाहं व्रणं करोतीति वदन्ति तज्ज्ञाः ॥ १९९ ॥

सिंहीसुते सूर्यसुते च तत्र समीरदोषेण च पीडितः स्यात् ।
स्वयं जनित्री जनकस्तदंबा श्यामं कलंकं प्रलभेत्स्त्रियो वा ॥ २०० ॥
पित्रोः सुतो वा सहजोऽनपत्यो मृतप्रजो वा परिपीडितो वा ।
पाषाणकाष्ठाभिहतो जलेन तरुप्रपातेन चतुष्पदाद्वा ॥ २०१ ॥

199 - 201. (a) Injury or scar by weapons or fire will occur in the religion of spine or knees if the Sun or Mars is found in the 10th house.

(b) Rahu and Saturn in the 10th house will trouble the person by windy disorders. Additional effects of this position are: there will be a dark scar in the region of spine or knees of the native' parents, or paternal grand-mother or his own wife. The native will be the only issue of his parents. Alternatively there will be a co-born who will be childless, or will beget dead children, be troubled by illnesses and be endangered through stones, water, trees or quadrupeds.

दशमे च यदा मंदः सूर्यराहू तथैव च ।
विलोक्यतेऽथ भौमेन पिता देशान्तरे मृतः ॥ २०२ ॥
पापक्षेत्रं पापयुक्तं मिश्रैर्दृष्टं भवेद्यदि ।
राजतस्तु भयं प्राप्तो वियोगेन पिता मृतः ॥ २०३ ॥
कर्मभावे तु मार्तंडो मन्देनापि विलोकितः ।
राहुणा कृतदृष्टिः स्याज्जनकस्य मृतिर्भवेत् ॥ २०४ ॥

202 - 204. (a) One's father would die in a foreign land if there be Saturn, the Sun and Rahu in the 10th house in aspect to the planet Mars.

(b) Should the 10th house be a malefic sign and contain a malefic planet in aspect to both benefic and malefic planets, the native's father would incur fear from the king and would migrate to a foreign land and die there.

(c) One will incur early loss of father if the Sun in the 10th house is in aspect to both Saturn and Rahu.

सूतौ लग्नादंबरे यो बलीयान् वृत्तिर्नूनं तस्य खेटस्य वृत्त्या ।
यद्वा वर्गाधीशतो वीर्ययुक्ताद्वृत्तिर्वाच्या तस्य खेटस्य पाके ॥ २०५ ॥
सूतौ लग्नाच्छीतरश्मिर्नभस्थो वृत्तिर्नूनं पूरुषस्यापि नित्यम् ।
नानाकौशल्येन सद्वाग्विलासैः सद्वृत्तापारैः साहसैः सत्कलाभिः २०६ ॥

205 - 206. (a) The native's line of livelihood is to be known

through the planet posited in the 10th house *with strength.*

(b) The strongest planet among the lords of the various divisions of the 10th house will also indicate a calling ruled by it. Such activities may materialise in its dasa periods of the said planet.

(c) Should the Moon be in the 10th house from the ascendant, one will have various kinds of professions. He will be endowed with multiple skills, impressive speaking powers, virtuous business activities, valour and excellent artistic talents.

लग्नेन्दुतो दिनकरोऽम्बरगो नरस्य
द्रव्यागमं च विविधोद्यमवृत्तियोगात्।
सत्त्वाधिकत्वमापि वै नरनायकत्वं -
पुष्टिं तनौ प्रकुरुते मनसः प्रसादम् ॥ २०७ ॥
लग्नेन्दुभ्यां कर्मगश्चेन्महीजः खेटैः क्रौर्यैः साहसैः कर्मवृत्तिः।
नूनं पुंसां वैषयासक्तबुद्धिर्दूरे वासः स्यात्तदानी कदाचित् ॥ २०८ ॥

207 - 208. (a) With the Sun in the 10th house from the ascendant or the Moon, one will acquire wealth through various kinds of callings and efforts. He will be highly energetic, will lead other men, be physically strong and mentally happy.

(b) Mars placed in the 10th house from the ascendant or the Moon will give the following results. The person will earn through cruel deeds and valour. He will be attached to worldly pleasures. Sometimes there will be a possibility of his living away from his birth place.

लग्नेन्दुतो वा शशिजोऽम्बरस्थो धनं प्रकुर्याद्बहुनायकत्वम्।
तत्साहसैः काव्यकलाकलापैः शिल्पादिभिर्वा खलु कर्मवृत्तिः ॥ २०९ ॥
लग्नाच्चन्द्रात्कर्मसंस्थो गुरुश्चेन्नानावित्ताभ्यागमं सः करोति।
पुंसांनूनं गौरवं भूमिपालात्सत्त्वाधिक्यं जीवनं चित्तवृत्त्या ॥ २१० ॥
लग्नेंदुतो भृगुसुतो दशमे नरस्य
स्याज्जीवनं सकलशास्त्रकलाकलापैः।
दानेमतिर्विनयता द्रविणं यशश्च शीलं
विलासमवनीपतिगौरवं च ॥ २११ ॥
शनैश्चरः कर्मणि चन्द्रतन्वोर्विहीनवृत्तिं कुरुते सखेदम्।
काश्यं शरीरे धनधान्यहीनं चिन्तां विवादं नितरां कुशीलम् ॥ २१२ ॥

209 - 212. (a) Mercury in the 10th house from ascendant or

the Moon will cause wealth by leading many people, by valour, literature, arts and craftsmanship.

(b) Jupiter in the 10th house from the ascendant or the Moon will cause the following effects. The subject will earn through various means. He will enjoy a high degree of royal honours, high degree of strength and will earn through mental pursuits.

(c) Venus in the 10th house from the ascendant or the Moon will enable livelihood through various *Sastras* and arts. The native will be disposed to give charities, be modest, endowed with wealth, fame, virtues, enjoyments and royal honours.

(d) One with Saturn in the 10th house from the Moon or the ascendant will involve himself in base professions. He will be saddened, physically emaciated and be bereft of wealth and grains. Worries, disputes and bad disposition will also result this position of Saturn.

सूर्यादिभिर्गगनगैस्तनुतो हिमांशोः कल्प्यं
फलं च नियतं क्रमशः स्वपाके ।
अर्थागमस्तु जनकाच्च तथा जनन्याः
शत्रोर्हितात्सहजतश्च कलत्रभृत्यात् ॥ २१३ ॥

213. The Sun and other planets in the 10th house from the ascendant or the Moon will in order give wealth in their Dasas as under. The Sun - through father, the Moon (in the 10th from the ascendant) - mother, Mars - enemies, Mercury - friends, Jupiter - brothers, Venus - spouse, and Saturn through servants.

रवीन्दुभात्पदेशांशपतेर्वृत्तिं समादिशेत् ।
सदौषधोर्णैस्तृणयुक्स्वर्णैर्वृत्तिं विकर्त्तनः ॥ २१४ ॥
कृषिक्रियाङ्गनाम्बोत्थां वृत्तिं कुर्याच्च शीतगुः ।
कुजः साहसधात्वाग्निशस्त्रैर्वृत्तिं तु कर्मणः ॥ २१५ ॥
काव्यलेखनसच्छास्त्रकलाभिः शशिनन्दनः ।
गीर्वाणाध्वरधर्माद्यैः पुंसां वृत्तिं सुरार्चितः ॥ २१६ ॥
महिषीरूप्यात्नाद्यैर्वृत्तिं स्त्रीजनतः कविः ।
अतिनीचप्रकारैश्च वृत्तिं कुर्याच्छनैश्चरः ॥ २१७ ॥

214 - 217. (a) Navamsa Lord of 10th: Note the Navamsas occupied by the lords of the 10th from the Sun, the Moon and the

ascendant. One's livelihood will correspond to the indications of the planets ruling such Navamsas. (That is, the strongest of the three will prevail vide sloka 218 *infra.*)

(b) Professional Indications: Following are the planetary indications in terms of one's calling. The Sun - superior medicines, grass, gold etc. The Moon - agriculture, females and water-related jobs. Mars - valour, *Dhatu* (i.e. minerals, metals, ores etc.), fire and weapons. Mercury - literature, writing, Sastras and arts. Jupiter - acts related to gods, Vedic Sacrifices, religion and worship of gods. Venus - Buffalo, silver, precious stones and females. Saturn - a very mean kind of profession.

Notes: (a) The lord of the 10th counted from the ascendant, or the Sun or the Moon will decide one's means of living. Out of the three such lords, the strongest will be the one which has the highest number of Rupas of Shadbala. Merely being the "strongest" among the three will not give full-fledged results. The planet should obtain the minimum strength prescribed for it, and should enjoy other superior qualifications like obtaining favourable Vargas in Shodasa Varga, be in association with favourable planets etc. In a contrary situation, its effects concerning profession will be proportionately less.

Some broad additional outlines are given below to fit modern application, based on my practically observing these in various horoscopes. The reader can enlarge the list according to his experience.

(b) The Sun being the indicator of livelihood will cause success in government service, liaison work with government, ambassadorial work, politics, traditional and modern medicine, bone-setters, opticals, dealing in copper and other bright metals, rice, wheat, time-showing instruments, woollens, jute, *et cetera*.

The Moon - eatables, clothes, textiles, silver ornaments, salt, pearls, fisheries, plumbers, boats, ships, ocean-related jobs, navigation, diving, ornaments, fruits and vegetables, dairy products *et cetera*.

Mars - military and police services, engineering, architecture, surgery, blood-banks, criminal acts, criminal investigations, finger-print experts, dealing in real estates and properties, partnerships with co-born, chemicals, landed

properties, inheritances, plastics, dealing in weapons, explosives (including crackers), animal slaughtering, minerals, metals, ores, midwifery, electricity, petroleum gas, kitchens *et cetera*.

Mercury - teaching, scientific pursuits, research work, chartered accountancy, communication, traders, mathematicians, astrology and related subjects, space-related jobs including pilots, astronauts etc., laboratories, brokers, stationery articles, printing, publishing, libraries, messengers, journalism, writing, poetry, fine arts, sports, forestry, trees and plants, leather items, tanneries, air-conditioning and related jobs, pursuits related to ancient disciplines, trickery, cheating, falsehood, lunatic asylums, health clubs, magicians, Yoga, meditation, advertising, specific gases like oxygen, lung specialists *et cetera*.

Jupiter - insurance, banking, tax matters, money-lending, production of eatables, astrology and related subjects, Mantras, Tantra, Vedas and Sastras, meteorology, priests, monks, spiritualism, temple-related jobs, religious affairs, law, gynaecologists, adviser's position, speculations, stock-markets, horse-breeding, horse-racing *et cetera*.

Venus - cinema, fine arts, interior decoration, singing, dancing etc., photography, computer and other electronics, brothels, pubs and other entertainment clubs, hotels, furniture, jewellers, appraisers, automobiles, rubber, sugar-cane, tobacco, drugs and medicines, hospitals, beauty parlours, alcohol, cosmetics, petroleum products (except gas), silks, textiles, cotton-growers, hosieries, spices, crockeries, flowers, scented articles, *et cetera*.

Saturn - butchers, hunters, carpenters, low-level workers, miners, dealing in steel, iron, bricks, coal, oil and others, potters, sanitary workers, barbers, washermen, gamblers, ice producing units, employment agencies, airline jobs, space-related missions, democratic assignments, dentists, bone-setters, working in desert-lands *et cetera*.

Afflicted and weak planets will give lower level work with limited rewards while planets with much strength and unafflicted will yield rich dividends and high status. For example, with a poor and afflicted Saturn, one may remain a washerman, barber, labour etc. while an exceedingly strong and unafflicted Saturn will give space-related achievements, democratic achievements

etc. of a superior order.

The reader should do well to remember intelligent tips like a petty lawyer as well as the chief justice of the highest court of a country coming under the rulership of one and the same Jupiter.

यस्यांशे स्यात्कर्मपः कर्मणां च वृत्तिं कुर्याद्वाथ संवीर्ययुक्तैः ।
सौम्यैः खेटैरर्थलाभाद्यसंस्थैः कुर्युः पुंसां कार्मिकीं कीर्तिमुच्चैः ॥ २१८ ॥

218. (a) The lord of the Navamsa occupied by the 10th lord will indicate the source of earning. Out of the lords of the 10th from the Sun, the Moon and the ascendant, the strongest will prevail in this regard.

(b) Benefics in the 11th, 2nd and ascendant will bring forth much fame through the professions ruled by them.

अथ लाभभावविचारः । **(The 11th House)**

वक्ष्ये फलं लाभगृहस्थितं तज्जंघायुगं वामकरः सस एव ।
सर्वैर्निरुक्तः किल दक्षिणांघ्रिः शिवादिभिर्होरिकशास्त्रविद्भिः ॥ २१९ ॥
हस्त्यश्वयानशिबिकारथहेमजातमांदोलिकावसनमङ्गलमण्डनानि ।
विद्यागमो द्रविणकन्यकयोः किलैषां
लाभालयेऽखिलमिदं मरिचिंतनीयम् ॥२२०॥

219 - 220. Now told are the effects for the 11th house. This house indicates the two shanks and left hand. According to Lord Siva and other learned astrologers, right leg also comes under this house. Further to be assessed from the 11th house are elephants, horses, conveyances, palanquins, chariots, gold, auspicious acts, acquisition of learning, wealth and daughters.

Notes: Older co-born, important desires, debts to be realised from others, *diseases*, enjoying others' wealth, enemy's enemies, blaming others, enjoying multiple marriages, regaining lost articles, winning legal suits, relief from mental strain etc. are also to be studied through the 11th house.

शुभे तदीशे सकलं शुभं स्यात्तत्रस्थितैर्वा यदि सौम्यखेटैः ।
क्रूरग्रहश्चेत्रिषडायवर्त्तीसौभाग्ययुक्तं मनुजं करोति ॥ २२१ ॥
लाभस्थे हिमगौ सुरेन्द्रसचिवे सद्वस्त्रकान्तासुखं
विद्यावान् सधनो भवेत्तु मनुजो राजाधिराजार्चितः ।

तत्रस्थे शशिजे सिते हिमकरे कन्याप्रजः स्यात्तथा
विद्यावान् सुतसंयुतस्तु नितरां जीवे च तत्र स्थिते ॥ २२२ ॥

221 - 222. (a) If the 11th lord is auspiciously disposed, or if the 11th house is occupied by benefics, all the indications thereof will be auspicious.

(b) Malefics in 3rd, 6th *and* 11th will bestow good fortunes.

(c) One will be endowed with excellent robes, happiness through wife, learning, wealth and honour from the emperor if the 11th house is occupied by the Moon and Jupiter.

(d) Mercury, Venus or the Moon in the 11th house will cause acquisition of daughters.

(e) Jupiter specially in the 11th house will produce learning and sons.

Notes: (b) Some practically apply this yoga to a single house being held by a malefic by occupation. But the result mentioned will occur only when the three stipulated houses, viz. 3rd, 6th *and* 11th, are simultaneously occupied by malefic planets. Of course, there are exceptions like Saturn alone being in the 3rd giving prosperity. When all the 3 houses specified are in occupation by malefics, fortunes will be of a great order.

लाभालयेऽर्कतनये यदि सैंहिकेये
भृङ्गावली तु गजकर्णसमाहिता स्यात् ।
तस्यालये क्षितिसुते तपने तुरंगाः
शय्यासुखं विधुसुते भृगुजे नृपाणाम् ॥ २२३ ॥
सर्वे भावाः शोभनाः सम्प्रदिष्टा यस्याये स्याच्चन्द्रजश्चाधिवीर्यः ।
वाऽब्जः कूपाद्येषु यज्ञादिकेषु धीस्थैः
खेटैर्यत्फलं तत्किलात्र ॥ २२४ ॥

223 - 224. (a) Saturn and Rahu in the 11th house will cause acquisition of elephants around whose ears, black bees will roam humming, i. e. the person will be endowed with elephants. The Sun and Mars in the 11th house will grant horses. Mercury and Venus in the 11th house will bless one with bed-comforts.

(b) Should Mercury be placed in the 11th house with exceeding strength, there will occur excellent effects in respect of all the Bhavas. (That is, the person will enjoy happiness of every kind.)

(c) The Moon (in strength) in the 11th house will prove auspicious in respect of construction of wells and performance of Vedic sacrifices.

(d) The effects stated for positions of planets in the 5th house should be (intelligently) applied to the 11th house as well.

राहौ तत्रस्थे मृतापत्यकः स्यान्मन्त्यो नूनं वार्द्धके पुत्रयुक्तः ।
मन्दे सेन्दावप्रजत्वं च किञ्चिज्जीवत्पुत्रत्वं तथा मानवस्य ॥ २२५ ॥
लग्नांघ्रिर्वा स्यात्तथा लग्नबाहुर्जंघायुग्मं वा वदेद्वामपार्श्वे ।
लाभे भौमेऽर्के विषाग्न्यस्त्रतो वा घातेनाढ्यो मानवःपीडितश्च ॥ २२६ ॥

225 - 226. (a) The native will obtain dead children if Rahu is in the 11th house. He will beget sons in his advanced age.

(b) Saturn in the 11th house along with the Moon will cause childlessness or children that may not live for a long time. Further there will be additions (like extra fingers or toes) to the left hand or left leg of the native.

(c) Saturn and Mars in the 11th house will cause fear from poison, fire, weapon or hit.

लाभस्थितावर्ककुजौ सिताढ्यौ यद्वा खलस्त्रीग्रहसंयुतश्चेत् ।
जीवंति पुत्र्यो बहुलास्तदानीं न पुत्रसौख्यं सह मानवस्य ॥ २२७ ॥
राहौ मन्दे काष्ठपाषाणघातं तत्रांगे वा सव्यथो मानवः स्यात् ।
दृष्टो नूनं सव्यथो बालकेन यद्वा सूतौ कुक्कुरेणायसंस्थे ॥ २२८ ॥

227 - 228. (a) Many of the native's daughters will survive, but not the sons, if the Sun, Mars and Venus are in the 11th house. So also, when the said house is occupied by a malefic planet along with a female planet.

(b) Rahu and Saturn joining in the 11th house will cause injury or pains with reference to the limb indicated by the 11th house. Should Mercury aspect these two planets, the pains will be intense, and if Mercury comes to join the said Rahu and Saturn, one will incur danger through dogs.

लाभर्क्षे सहितेक्षिते च रविणा वा तस्य वर्गाश्रिते
भूपाच्चौरकुलात्कलेः स्वपशुभिः कुर्याद्धनाभ्यागमः ।
लाभे शीतगभस्तिनेक्षितयुते वातस्य वर्गाश्रिते नूनं
स्त्रीगजवाजिनीरजीनतः पूर्णे विलोमं कृशे ॥ २२९ ॥

229. (a) Note the 11th house begetting the divisions of the Sun, or being occupied or aspected by the Sun and declare the following effects. The native will acquire wealth through the ruler, thieves, strife (or quarrels, litigations etc.) and own quadrupeds (like bull, cow and horse).

(b) The 11th house related to the Full Moon in the same way will give gains through females (or wife), horses, elephants and products of water. If the Moon in question be weak, converse effects will come to pass. (That is, losses instead of gains will occur.)

एवं भूमिसुतेऽग्निशस्त्रजनितो यात्राधनैः साहसैः
स्वर्णैर्वा मणिभूषणैस्तु नितरां द्रव्यागमः संवदेत्।
सौम्ये काव्यकलाकलापविधिना शिल्पेन लिप्या वणिकैः
क्लीबजनैर्धनैर्धनचयं यत्साहसैरुद्यमैः ॥ २३० ॥

230. (a) Mars this way related to the 11th house will be a source of a high degree of profits through fire, weapons, journeys, valour, gold, ruby and ornaments.

(b) In this context, Mercury will register gains through poetry (or authorship), arts, crafts, writing, commerce, eunuchs, finances, valour and diligence.

जीवे साधुजनानुयानसहितो राजाश्रितो मानवः
स्यादुत्कृष्टतरो धनश्च विविधैर्जांबूनदैः संयुतः।
दैत्येज्ये च गमागमैर्युवतिभिर्वेश्याधनैर्वा
धनी मन्दे नीलगजायसैश्च महिषीसद्ग्रामवृन्दैः शुभैः ॥ २३१ ॥
दृष्टे युक्ते सद्ग्रहैर्लाभगेहे वर्गे संस्थैः सद्ग्रहाणां तथैव।
सम्यग्लाभो मानवानामथास्मिन्सर्वैः खेटैः संयुते वीक्षिते वा ॥ २३२ ॥

231 - 232. (a) When Jupiter features in the same manner, the subject will derive his gains by following virtuous men. He will seek shelter from a king. His earnings will be the most excellent and various, including possession of gold.

(b) This way Venus will cause gains through travels, female (or wife) and prostitutes.

(c) The sources of gains will be through elephants, iron, buffaloes and villages when it is Saturn.

(d) If the 11th house is aspected or occupied by benefics, or

falls in benefics' vargas, or when all the planets aspect the 11th house, there will be abundant gains.

अथ व्ययभावविचारः । **(The 12th House)**

व्ययस्थानफलं वक्ष्ये नृणां पादयुगं हि तत् ।
हानिर्दण्डश्च निर्बन्धो व्ययो दानं करग्रहम् ॥ २३३ ॥
जलाशयादिकार्येषु यज्ञेषु विविधेषु च ।
सर्वमेतव्ययस्थाने चिन्तनीयं प्रयत्नतः ॥ २३४ ॥

233 - 234. Now about the 12th house. This house is the house of both the feet. Harm, punishment received, confinement, expenditure, donations (given), marriage, work related to water-resorts and various kinds of Vedic Sacrifices - all these as well should be carefully understood through the 12th house.

Notes: Fines paid, sexual enjoyments outside wedlock, acquiring sexually transmitted diseases, weakness in sexual acts, sleeping comforts, enjoying luxuries, loss of wife, losses in marriage, termination of employment, final emancipation, relief from pains, livelihood derived in other places than the region of birth, separation from one's people, and such others should be examined from the 12th house.

यादृशा गगनगा व्ययस्थितास्तादृशं सततमारेव्ययम् ।
भास्करे व्ययगते यदर्जितं याति भूपसदने च तद्धनम् ॥ २३५ ॥
भूमीपुत्रे चेद्व्ययस्थानसंस्थे द्रव्यं पुंसां नीयते क्षत्रियैस्तत् ।
घातः कट्यां दक्षवामे च पादे वामे कर्णे लोचने तत्स्त्रियावा ॥२३६ ॥
पुण्याधिक्यादल्पकं तन्नृनार्येः
पापाधिक्याद्बाधिकं वा तदंगम् ।
दग्धं वाच्यं वह्निना वाऽऽयुधोत्थं
घातं यद्वा सव्रणं दीर्घकालम् ॥ २३७ ॥

235 - 237. (a) The native's expenditure will correspond to the planets in the 12th house.

(b) The Sun in the 12th house will take away one's wealth to royal abode.

(c) With Mars in the 12th house, one will lose his wealth to men of royal clan. The native or his wife will incur an injury to right/left leg, or left ear or left eye.

(d) Injury or damage to the limb denoted (by the 12th house)

will not last long with benefics therein, or due to the meritorious deeds (of the past birth, to be known through other sources). Malefics therein, or sins (of the past birth) will ensure long-time damages through fire, weapons, hit and scar.

धने व्यये वा क्षितिजे तथाऽर्के स्त्रीखेटयुक्ते यदि वा बुधेन।
म्लेच्छैर्निषादैर्गणिकाजनैश्च गंधर्वनादेन धनव्ययः स्यात् ॥ २३८ ॥

238. There will be elimination of wealth through men of outcast race, hunters, courtezans and musical enjoyments, if Mars is in the 2nd or the 12th house along with the Sun and Mercury. In this yoga, a female planet can also replace Mercury.

मन्दे व्ययस्थे यदि सैंहिकेयेऽथवा शिखी यस्य नरस्य सूतौ।
म्लेच्छैर्निषादैः परिभुज्यते तद्धनं तु वा शत्रुजनैश्च हानिः ॥ २३९ ॥
चन्द्रेण युक्ते सलिले प्रयाति धनं कुजार्केण युतैर्हुताशे।
सभार्गवे तत्परयोषिताभिः सचन्द्रजैस्तद्रिपुवर्गमुख्यैः ॥ २४० ॥

239 - 240. (a) Should Saturn be in the 12th house in the company of Rahu or Ketu, the person's wealth will be consumed by outcast men and hunters. Or his wealth will attract harm from enemies.

(b) The said Yoga aided by occupation of the Moon (in the 12th) will cause loss of wealth through water; by the Sun or Mars - fire; by Venus - outside women; and by Mercury - enemies of important nature.

लोहाश्मकाष्ठेन च सक्षतः स्याद्वा भिंदिपालेन च शृंगिणा वा।
प्रपीडितो वाऽनिलजैर्विकारैर्नरस्तदंगे गदिते च यद्वा ॥ २४१ ॥
रविः कुजो वा रविनन्दनो वा व्ययस्थितश्चेन्मनुजस्य नूनम्।
तदा पितृव्यो निधनं प्रयाति पितृष्वसा दृष्टयुतो न सद्भिः ॥ २४२ ॥

241 - 242. (a) The native will incur injury through a javelin or a horned animal, or will suffer from windy disorders in the limb denoted by the 12th house (if Saturn is with a node in the 12th house, vide sloka 239 *supra*.)

(b) The Sun, Mars or Saturn in the 12th house will cause (untimely) death to a paternal uncle or aunt (i. e. father's co-born). If this combination is associated with a benefic planet by company or aspect, it will not be so.

शुक्रज्ञजीवा व्ययभावसंस्थाः पितुः सहोत्थाः सुखिनस्तदा स्युः।
व्यये तमः शुक्रयुतोऽथ वा चेत्समाशतं तस्य भवेदृणं वा ॥ २४३ ॥
प्रांत्यस्थाने क्षीणवीर्यः कलावानादित्यो वा द्वौ च वा तत्र संस्थौ।
तस्य दीव्यं संहरेद्भूमिपालः प्रांत्यर्क्षे वा भौमयुक्केक्षिते चेत्। ॥ २४४ ॥

243 - 244. (a) Venus, Mercury or Jupiter in the 12th house will promote happiness of paternal co-born.

(b) If Venus and Rahu are together in the 12th house, paternal co-born will be in debts for a period of one hundred years (i. e. be in unrelieved debts throughout their lives).

(c) One's wealth will be taken away by the ruler with the Sun *and/or* the Moon in the 12th house. Mars alone in the 12th house will bring forth the same effect.

पूर्णश्चन्द्रो ज्ञेज्यशुक्रा व्ययस्था संस्थां कुर्वन्त्येव वित्तस्य तस्य।
प्रान्त्यस्थे चेच्चन्द्रजे भूसूतेन दृष्टे युक्ते वित्तनाशस्तदा स्यात् ॥ २४५ ॥

245. (a) One's wealth will be firm with the Full Moon, Mercury, Jupiter or Venus in the 12th house.

(b) Wealth will be destroyed by Mercury in the 12th house aided by the aspect or conjunction of Mars.

व्ययेऽधिसंस्थे धिषणेऽन्नदाता सभार्गवे स्यान्मखकृन्मनुष्यः।
सेन्दौ प्रपाकृत्पतडागकर्मा ससोमजे चेत्कृषिकर्मकृच्च ॥ २४६ ॥
स्वर्णं सुरेज्ये विपुलं ददाति रम्याणि वस्त्राणि च गोधनानि।
हयाः सिते शीतरुचौ गृहाणि बुधेन युक्ते विपुला धरित्री ॥ २४७ ॥

246 - 247. (a) Jupiter in the 12th house will make one provide food to the poor.

(b) Jupiter with Venus therein will be a source of performing Yagnas (Vedic Sacrifices).

(c) Jupiter and the Moon in the 12th house will produce a person who will construct and tanks (for public benefit).

(d) One will be an agriculturist with Jupiter and Mercury in the 12th house.

(e) Jupiter alone in the 12th house will provide much gold, charming clothes and a wealth of cattle.

(f) Venus in the 12th house will give horses (or conveyances).

(g) The Moon in the 12th house will give residential houses.

(h) Mercury in the 12th house will be a source of ownership of abundant landed properties.

सर्वं ददाति शशिजो रविणा समेतः
सेवापरस्य मणिहेमविभूषणानि।
जीवे सितेन सहिते स धनी सुकर्मा मर्त्यो
हरेस्त्रिनयनस्य च भक्तियुक्तः ॥२४८॥

248. (a) Whereas Mercury joining the Sun in the 12th house will make one devoted to service (or devoted to work). He will have everything including precious stones, gold and ornaments.

(b) Jupiter and Venus together in the 12th house will make one wealthy and a performer good deeds. The native will be devoted to Lord Vishnu and Lord Siva.

शुभैस्तथा केन्द्रगतैः प्रवाच्यं शुभं व्ययं तस्य जनस्य नूनम्।
शुभा व्ययस्था द्रविणं सुखं च कुर्युर्न -
कुर्वन्ति रिपूद्भमं च ॥ २४९ ॥
क्रूराः खेटाः प्रान्त्यगाश्चाधिवीर्याः कुर्वन्त्येवं चाथ शत्रूद्भमं च।
पश्चान्नाशं यांत्यवश्यं प्रावाच्यं पृच्छाकाले जन्मकालेऽथवापि ॥ २५० ॥

249 - 250. (a) When benefics are in angles at birth, the subject will spend his money on good things.

(b) Benefics in the 12th house will cause wealth and happiness but not enemies.

(c) *Exceedingly strong* malefics in the 12th house will also give wealth and happiness. But they will produce enemies as well, who will be only destroyed at a later time.

(d) These apply to natal horoscopy as well as query.

इतीरितं द्वादशभावजातं फलं समस्तं कथितं शिवायै।
श्रीशंभुना तद्रविणाऽरुणाय वशिष्ठमुख्यैर्निजशिष्यकेभ्यः ॥ २५१ ॥

251. The effects so far stated concerning the 12 houses were stated by Lord Siva to Parvathi which were transmitted by the Sun God to Aruna (his charioteer). Later, Vasishta and other sages taught these to their disciples.

अथ कार्यसिद्धियोगाः ॥

लग्नस्य पूर्वार्द्धगता नभोगाः फलं प्रदद्युस्त्वपरोक्षकं ते।
परार्द्धषट्कोपगताः परोक्षं फलं वदन्तीति बुधाः पुराणाः ॥ २५२ ॥

252. Now the combinations that promote acquisition of an undertaking. Planets in the visible half will give direct effects while those in the invisible half will produce indirect effects.

Notes: The present instructions generally apply to horary astrology. Since the reference to "ascendant" appears in the original, "Poorvardha" and "Parardha" should be interpreted as above. Otherwise these refer to oriental and western halves in the horoscope.

पश्येद्विलग्नं यदि लग्ननाथः कार्याधिपः कार्यगृहं प्रपश्येत्।
लग्नाधिपः कार्यगृहं प्रपश्येत्कार्याधिपो लग्नगृहं च यद्वा ॥ २५३ ॥

253. The ascendant lord aspecting the ascendant while the signifying planet aspects the signifying house will indicate materialisation of the object of the querist. So also when the ascendant lord and signifying planet in order aspect the signifying house and ascendant.

Notes: "Karya lord" means the planet that signifies the house concerning an object. For example, concerning diseases, it is the 6th lord; marriage - 7th lord; work - 10th lord and so on and so forth. In relevant situations, the natural significators could also be brought to into use.

Similarly "signifying house" means the house which denotes a certain aspect of a horoscope.

यद्वा विलग्नाधिपतिस्तु कार्यगृहस्थितः कार्यपतिं प्रपश्येत्।
कार्येश्वरो लग्नगतः प्रपश्येल्लग्नेश्वरं सिद्धिमुपैति कार्यम् ॥ २५४ ॥

254. There will be fruition when the lord of the ascendant occupies the house denoting a query and aspects the lord concerned, or when the signifying planet placed in the ascendant aspects the lord of the ascendant.

कार्येश्वरो लग्नपतिं प्रपश्येल्लग्नाधिपः कार्यगृहेश्वरं वा।
सर्वत्र पीयूषमयूखदृष्ट्या कार्यस्य सिद्धिं कुरुतस्तदानीम् ॥ २५५ ॥

255. An aspect between the lord of the ascendant and the

signifying planet will also indicate fruition of the object. In all these Yogas, the aspect of the Moon (on the lord or house concerned) will specially fructify the object.

यद्वा विलग्नाधिपतिर्विलग्ने कार्याधिपः कार्यगृहे स्थितश्चेत्।
लग्ने स्थितः कार्यपतिस्तु यद्वा कार्याधिपो वा यदि लग्ननाथः ॥ २५६ ॥

256. The lord of the ascendant in the ascendant while the lord of the signifying house is in the signifying house will indicate fruition. So also when the signifying planet is in the ascendant and the lord of the ascendant is in the signifying house.

लग्नस्थितौ लग्नपकार्यनाथौ कार्यस्थितौ वा द्विजराजदृष्टौ।
कार्यस्य सिद्धिं कुरुतस्तदानीं -
लग्नस्य कार्याधिपयोस्तु वीर्यात् ॥ २५७ ॥

257. When the ascendant lord and signifying planet are together in the ascendant or in the signifying house, in aspect to Jupiter, predict acquisition of the undertaking. The extent of maturity will however depend on the strengths of lord of ascendant and the signifying planet.

यदैकगौ लग्नपकार्यनाथौ त्र्यंशे नवांशेऽप्यथ हौरिकायाम्।
प्रश्ने प्रसूतावपि चिन्तनीयं पूर्णं विमिश्रं सुधिया फलं तत् ॥ २५८ ॥

258. If the lord of the ascendant and the signifying planet join together in one sign, or Navamsa, or decanate will give full effects or mixed effects (according to their strengths) in case of a query or birth.

विद्वद्वम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च।
होरासारे शंभुहोराप्रकाशे भावाध्यायः षष्ठ आसीत्सुपूर्णः ॥ २५९ ॥

259. Thus ends the (6th) chapter entitled "Effects of Bhavas". in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथायुर्दायाध्यायः ७ ।
Chapter 7 - On Life-Span

तत्रामितायुर्योगः ।

कर्केन्द्वीज्ययुते लग्ने केन्द्रस्थौ बुधभार्गवौ ।
पापैस्त्र्यायारिगेहस्थैरायुर्विद्व्यमितं तदा ॥ १ ॥

1. Limitless Life-span: The native will enjoy a limitless length of life if the ascendant is Cancer containing Jupiter and the Moon, while the two planets Mercury and Venus are angular and malefics are in the 3rd, 11th and 6th houses.

आयुर्भेदाः ।

अंशायुषं पिण्डनिसर्गजीवाश्चतुर्विधं पंचमकं ततोऽन्यत् ।
षष्ठं प्रवक्ष्ये ध्रुवमष्टवर्गसमुद्भवं यद्गदितं पुराणैः ॥ २ ॥

2. Varieties of Life-span: Now narrated below are the six kinds of life-span according to ancient preceptors. These are:

Amsayu, Pindayu, Naisrgayu and Jeevayu (Jeeva Sarma's method of Ayu) are the four kinds. The 5th one is Misrayu or mixed system of life-span. The 6th one is Ashtaka Varga system of Ayu.

चेष्टोच्चस्फुटगुणकाः ।

अल्पाश्चेत्किरणाः सैककिरणांघ्रिस्त्रयोर्ध्वकाः ।
तदा विरूपगोर्ध्वं तु गुणौ चैष्टिकतुंगजौ ॥ ३ ॥
तयोर्घातपदस्पष्टो गुणकः स्यात्तथोच्यते ॥ ४ ॥

3 - 4. Cheshta Gunaka, Uchcha Gunaka & Sphuta Gunaka: (a) If the Cheshta Rasmi of a planet is below 3, increase it by one and divide by four to get what is called Cheshta Gunaka. Should the Cheshta Rasmi is above 3, expunge 1 and take half of it as Cheshta Gunaka.

(b) Similar procedure is to be adopted using Uchcha Rasmi to get what is called Uccha Gunaka.

(c) Multiply Cheshtha Gunaka of a planet by its own Uchcha Gunaka and find out the resultant product' square root.

Now comes the figure what is called Sphuta Gunaka or precise multiplier for that planet.

Notes: (a) Kesava Daivagna also subscribes to this view.

आश्रयगुणकसाधनम् ।

यः स्ववर्गेऽधीष्टवर्गे मित्रवर्गे समे रिपोः ।
वर्गेऽधिशत्रुवर्गे च धृतिः पंचेन्दवस्त्रिभूः ।
नवपंचगुणाः स्थाप्या गृहे द्विगुणसंमिताः ॥ ५ ॥
योगः क्रमात्तद्विभजेदसाष्टनवार्कतुल्यैर्धृतिभिश्च सिद्धैः ।
षट्संगुणैः स्वीयनवांशदृक्के वर्गोत्तमे षड्गुणितैश्च षड्भिः ॥ ६ ॥
स्यादाश्रयाख्यो गुणको ग्रहश्चेद्वर्गोत्तमस्थोऽधयरिमित्रगेहे ।
तन्मन्दिरांको गुणरागलब्धो वियुग्युतस्त्वाश्रयिकश्च कार्यः ॥ ७ ॥
अरीष्टमे सागरनन्दलब्ध्या वियुग्युतः केवलकः समे स्वे ।
स्फुटाश्रयोर्घातपदं तु कर्मयोग्यो गुणः स्याद्रविपूर्वकाणाम् ॥ ८ ॥

5 - 8. Asraya Gunaka or Positional Multiplier: (a) *step 1:* Note the Sapta Varga positions of the various planets. A planet in its own Varga is allotted 18, extreme friend's Varga 15, friend's Varga 13, equal's Varga 9, enemy's Varga 5 and dead enemy's Varga 3. (These apply to the other 6 Vargas than Rasi.)

In case of Rasi positions, the respective figure be doubled.

(b) *Step 2:* The factors thus obtained for the various 7 divisions be added together and divided by "X' which is as under. If the planet is in own sign, the divider or "X" is 36; extreme friend's sign 48; friend's sign 54; neutral's sign 72; enemy's sign 108; and extreme enemy's sign 144. An exception for "X" or the divider to be 36 is: when a planet is in Vargottama Navamsa, own Navamsa or own decanate. The product following the division is known as "Asraya Gunaka" or positional multiplier of the planet.

(c) *Step 3:* The following special rectifications are to be done for the Asraya Gunaka factor. Note if a planet is in Vargottama Navamsa, own Navamsa or own decanate. In that case, the Rasi factor (cited at "a" above) should be divided by 63 and the resultant product should be added to or reduced from the Asraya Gunaka. Addition applies to the planet that is in extreme friend's sign or Rasi; deduction applies to the planet that is in extreme enemy's sign or Rasi.

But this special rectification should not be done to such a

planet that is in his own or equal's Rasi even after its being in Vargottama Navamsa, own Navamsa or own decanate. In this case, the Asraya Gunaka factor as arrived at "b" above should be retained as it is.

(d) *Step 4:* Multiply the Asraya Gunaka factor (positional multiplier) by the Sphuta Gunaka factor (primary multiplier, vide "c" under sloka 3 - 4 supra) to get what is called "Karma Yogya Gunaka"

अंशायुस्साधनं चक्रार्द्धहानिश्च ।
खेटानां च तनोर्भागः खाब्धिदृच्छेषकास्त्विह ।
अंशायुषोऽथ खेटोने लग्ने षड्भाल्पके सति ॥ ९ ॥
अस्य भागोद्भुतैः पूर्णरामैस्त्वेकाल्पकस्य च ।
पूर्णरामोद्भुतैरंशैः सौम्योने दलितैस्तथा ॥ १० ॥
ऊनाभ्रर्गुण एकर्क्षे द्व्यादिकेष्वधिकौजसः ।
कार्यस्त्वियं भार्द्धहानिस्तद्घ्नायुर्भागजाः कलाः ॥ ११ ॥

9 - 11. Expunge the multiples of 40 degrees in respect of the longitudes of the ascendant and the seven planets (counted from the commencement of the Aries). Convert the resultant degrees into minutes of arc which will give what is called Ayurbhaga (or contribution in terms of degrees). For planets behind 6 signs or 180 degrees from the (cusp of the) ascendant, Chakrardha Hani should be done as under. If the planet minus ascendant is less than 6 Rasis, divide the planet's arc (converted into seconds) by one sign (by 1,08,000 seconds of arc yielded by 30 degrees or one sign) and reduce the product (converted into degrees etc.) from one sign. This will give the multiplying factor concerned. If the planet minus ascendant is less than 1 sign (i. e. 30 degrees) divide the longitude by 30 and reduce from 1 sign to get the multiplying factor; in case of a benefic planet in the west of the ascendant, take only half of the figure (after the division by 108,000 and reduction from 1 sign as above) as a multiplying factor. If the ascendant is occupied by 2 or more planets, obtain relevant multiplier for the strongest of them. When the Ayurbhaga of the planet referred to above is multiplied by the respective multiplying factor, the rectified contribution of the planets will emerge.

अशायुर्दायानयनम् ।

दायांशोत्थकलाः सम्यक् स्वयोग्यगुणकाहताः ।
पूर्णं पूर्णाश्विभिर्भक्ता अंशायुर्द्युसदां च तत् ॥ १२ ॥
दायांशा उदयस्य रामनिहताः पूर्णेन्दुभिर्भाजिता
अंशायुश्च समादि चेत्तु बलवल्लग्नं तदा लग्नभैः ।
तुल्याब्दैः सहितं द्विनिघ्नशरदुद्भागादितो मासयुक्त्वायुः
सौरमिदं यतोऽब्दगणना सौरात्ततः सूरिभिः ॥ १३ ॥

12 - 13. Final Contributions: (a) After performing Chakrardha Hani (or reductions for planets in the visible half) wherever applicable, take the Ayurbhaga of a planet and multiply it by its own Karma Yogya Gunaka factor and divide by 200 to get the net years contributed by it.

(b) In case of the ascendant, multiply its Ayurbhaga by 3 and divide by 10 to get the contribution of the ascendant. If the ascendant is strong, the following additional process should be applied.

Add the number of wholesome signs as full years (past from Aries. i.e. 1 sign past equals one full year) to the said contribution (at "b" above) of the ascendant; the degrees etc. in the rising sign should be multiplied by 2 and divided by 5 to know of the fraction of the year in months etc. which form part of this special addition.

Notes: The Amsayu calculations are explained below in a simple and detailed method for the advantage of the reader, with the help of various other standard texts as well. Some texts have however not given a fuller account of this Amsayu system while *Sripathi Paddhati* and *Kesaveeya Jataka Paddhati* gave almost a detailed account. We are going to have below the complete version resorting to no approximations or brevity.

Amsayu is so called because the years of life contributed by the various planets and the ascendant are computed on the basis of Navamsa coverage.

Only the 7 planets from the Sun to Saturn are considered. Rahu and Ketu are not contributors to this scheme of Dasa, i. e. life-span calculations.

First ascertain the exact longitudes in terms of degrees, minutes and seconds using the right Ayanamsa, that is Chaitra Paksha. If wrong Ayanamsa is used, an untrue picture will occur.

Needless to mention, the reader should be quite familiar with complete calculations of Sapta Vargas, Panchadha Sambandha of planets or five-fold compound relationship, the Bhava Madhyas (or cusps) of the various houses and Shadbala calculations for the planets.

Step 1: Our first requirement is to keep ready the Cheshta Rasmi and Uchcha Rasmi. Rasmi is Kirana or planetary rays. Uchcha is exaltation. Cheshta in general is motion. But in case of Cheshta bala, the implication is different. For the 5 planets from Mars to Saturn it is dependent on the arc of retrogression, while for the Sun and the Moon, their Ayana and Paksha balas respectively count.

That is the Sun's Ayana bala is his Cheshta Bala, and the Moon's Paksha Bala is her Cheshta Bala, (vide sloka 18, ch. 27, Parasara Hora).

For the other five planets, separate Cheshta Bala calculations are to be made which form part of Shadbala calculations. It is assumed that the reader knows of this full well.

It is unfortunate that some contemporary authors universally consider "zero" as Cheshta Bala for the luminaries. That is absolutely incorrect. Late Sri V. Subramanya Sastri, in the notes for *Sripati Paddhati* (Ch. 3) wisely followed Parasara.

Cheshta Rasmi & Uchcha Rasmi: How to find out Cheshta Rasmi and Uchcha Rasmi are explained below. Cheshta Bala of a planet multiplied by 6 and then reduced by 1 will denote its Cheshta Rasmi. Similarly Uchcha bala multiplied by 6 and reduced by 1 will give a planet's Uchcha Rasmi. These two kinds of Rasmis are the most important to start with.

Cheshta Gunaka & Uchcha Gunaka: With the help of Cheshta Rasmi and Uchcha Rasmi, we have to find out the Cheshta Gunaka and Uchcha Gunaka as under.

If the Cheshta Rasmi is below 3, add 1 and divide the product by 4. The result will be Cheshta Gunaka. If the Cheshta Rasmi is above 3, reduce 1 and divide by 2 to get Cheshta Gunaka.

Adopt the same principle to get Uchcha Gunaka, using the Uchcha Rasmi.

Sphuta Gunaka: Multiply Cheshta Gunaka by Uchcha Gunaka, (as obtained above). The square root of the resultant

product is known as Sphuta Gunaka or primary multiplier.

Step 2: Then we should find out Asraya Gunaka or positional Multipliers for the seven planets. In this context of Asraya Gunaka, we require three different factors which are:

(1.) Primary factors are yielded by seven different figures by Sapta Varga positions vis-a-vis Panchadha Sambandha or five-fold compound relationship. These are dependant on the relationship of a planet with the house it occupies in the 7 different Vargas.

(2.) Secondary factors are necessary only when a planet is in its own decanate, or own Navamsa or Vargottama Navamsa although it may not be in its own sign.

(3.) Tertiary factors are dependent on a planet's terms with its various Varga lords.

To work out primary factors (known as Prathama Gunaka), we must make a table showing own division and five-fold relations running horizontally (i. e. six columns) and Sapta Varga positions (i.e. seven columns) running vertically. The concerned values arising in this context are given in the table, vide the next page.

For each planet, with the help of Sapta Vargas, seven separate figures have to be taken from the above table, noting down the Varga positions shown in horizontal columns. It will be realised that the values in Rasi columns are twice the figures for other divisions except that of own Navamsa and own decanate. If a planet is in Vargottama Navamsa, the figure ½ should be taken irrespective of its compound relationship with its dispositor.

Keep the 7 different figures - call it "p" factors - obtained with the help of the above table for each of the 7 planets aside, for the time being.

Next to be found out are secondary factors (or Dwitiya Gunakaras). This process may not be necessary for all horoscopes, but is necessary where a planet or planets is/are in own Navamsa, own decanate or Vargottama Navamsa. Ignore whether a planet is in own Rasi or not at this stage.

Note the particular kind of relationship the planet attracting this process has with its dispositor, whether extreme friend, friend, neutral, enemy or bitter enemy. The factors concerned for these relationships in order are: 11/7, 29/21, 1, 13/21 and 3/7. Keep

Varga	Own	Extrem friend	Friend	Neutral	Enemy	Bitter enemy
Rasi	1/2	3/8	1/3	1/4	1/6	1/8
Hora	1/4	3/16	1/6	1/8	1/12	1/16
Dccanate	1/2	3/16	1/6	1/8	1/12	1/16
Saptamsa	1/4	3/16	1/6	1/8	1/12	1/16
Navamsa	1/2	3/16	1/6	1/8	1/12	1/16
Dvida-sansa	1/4	3/16	1/6	1/8	1/12	1/16
Trin-sansa	1/4	3/16	1/6	1/8	1/12	1/16

these figures also aside for the time being. Call these "s" factors if such factors emerge.

Tertiary factors or Trutiya Gunakara are obtained on the basis of the relationship a planet has with each Varga lord in the Sapta Varga scheme. Here the concept is same as for primary factors, but with certain exceptions. In the primary factor computation, different values for different Varga are given while here it is not so and is common for all the Vargas. Own Vargas too have no exception.

A planet in own Varga (any of the 7 Vargas) gets 2; in extreme friend's Varga 5/3; in friend's Varga 13/9; in neutral's Varga 1; in enemy's Varga 5/9 and in bitter enemy's Varga 1/3. These are tertiary factors or Trutiya Gunakaras. These may be called "t" factors. Each planet will get seven such "t" factors.

Asraya Gunaka or positional multiplier is now to be obtained as under, for all the 7 planets.

Asraya Gunaka: For each of the Sapta Vargas of a planet, there are bound to be seven primary and seven tertiary factors.

Secondary factor may or may not be there. Multiply respective Varga's primary factor ("p" factor) by the respective secondary factor ("s" factor). The resultant product should again be multiplied by the respective Varga's tertiary factor ("t" factor).

If there is no secondary factor, just multiply the concerned Varga's primary factor by concerned Varga's tertiary factor.

This way, the figures obtained in the multiplication process for each of the 7 Vargas should be added together which will give Asraya Gunaka for the concerned planet.

Step 3: Now we will have to obtain what is called Karma Yogya Gunaka for all the 7 planets. This is also known as Ayur Varsha Gunaka.

Take the Sphuta Gunaka of a planet (vide step 1) and multiply it by its own Asraya Gunaka (vide step 2). Find outthe square root of the resultant product. The figure thus obtained will be the Karma Yogya Gunaka or Ayur Varsha Gunaka ofthe planet concerned. Thus for 7 planets, 7 different KY Gunakas will emerge. Keep them aside.

Step 4. The next step is to find out what is called "Ayush Kala" (आयुष्कलाः). "Ayu" means life-span; "Kala" means longitude in terms of minutes of arc. (This does not mean seconds of arc should be ignored.) Thus these are rectified longitudes for purpose of evaluation of life-span contributions by the 7 planets based on the Navamsas covered by them in a specified zone.

The zodiac is of 360 degrees in length. 12 Navamsas make 40 degrees. Hence 9 such zones are there from the zero degree of Aries. In other words, note down the longitude in terms of degrees, minutes and seconds and expunge the multiples of 40. That is, if a planet is, say, in Virgo 25 deg 35', i.e. 175 deg 35' expunging multiples of 40, we get 15 deg 35' or 935 Ayush Kalas for that planet. This way, for the 7 planets, the relevant factors should be enumerated.

Step 5: With the help of Ayush Kala, we should work out Ayur Varsha or the number of years contributed by the various planets. Since one Navamsa or 3 deg 20' (or 200') makes for one full year, divide the Ayush Kala as obtained in step 4 by 200. The result will be the number of years given by the planet concerned.

Step 6: At this stage, we are to further rectify the above years and obtain what is called Sphuta Ayur Varsha or partially

rectified years of life.

Follow now the following steps.

Take the Ayur Varsha figure of a planet (vide step 5) and multiply it by its own figure of Ayur Varsha Gunakara, i.e. KY Gunakara (vide step 3). The resultant figure's square root is called Sphuta Ayur Varsha of the planet concerned. This should be done for all the 7 planets.

Step 7. The next step is to rectify the figures obtained in step 6 that produced different planets' Sphuta Ayur Varsha figures. This rectification is called "Chakrardha Pata Hani". Chakra + Adrha = Chakrardha, which means half of the zodiac, i. e. 180 degrees. "Pata" (पात) means the route taken by Rahu. "Hani" means reduction. Rahu takes the route of 12th, 11th etc. to reach the 7th cusp of the horoscope, i. e. half of the zodiac. To get expected effects, stick to cusps of the relevant houses strictly. Otherwise, there is no meaning in these calculations.

This reduction applies only when the houses 12th through the 7th, backward, is in occupation by any of the seven planets. The correct designation for this kind of reduction should in fact be "Vyayadi Harana" as used by Parasara. Vyaya is 12th; "Adi" (आदि) means etc. Vyayadi Harana is the correct term as against Chakrardha Hani or Drisyardha Hani.

Malefics in the 12th, 11th, 10th, 9th, 8th and 7th in order lose their contributions by full, half, one third, one fourth, one fifth and one sixth.

Benefics lose half of what malefics can lose in these places. The loss thus is: half, one fourth, one sixth, one eighth, one tenth and one twelfth.

When a house is occupied by more than one planet, only maximum loss should be taken into consideration and other possible losses should be ignored.

The following views concerning Vyayadi Hani are only my suggestions for consideration by the esteemed reader and it has no classical sanction as such.

There is no justification in indulging in flat check for positions of planets in the various relevant Bhavas. Classical texts have not clarified this point specifically but left that to our responsibility of judgement.

Let us take the case of a malefic planet. The reduction is full

when it is in the 12th Bhava end (which is the beginning of the 1st house), still less on the 12th cusp, and becomes 50% at the beginning of the 12th Bhava which is the end of the 11th Bhava. Then gradually it reaches for one sixth loss at the end of the 7th Bhava, and then it should end with 1/7th reduction at the beginning of the 7th Bhava which is the beginning of the 6th Bhava. Thus we cover the 6 houses, backwards from the 12th house and make a scientific reduction. Those who want to follow this kind of check may resort to the following formula which will be easy to use.

$$\frac{\text{"C"}}{(14 \text{ minus House}) \text{ minus } (\text{DP divided by BL})}$$

= Loss of Years

In the above formula, "C" indicates years contributed by the planet; DP means distance of the planet from the beginning of the Bhava. BL means Bhava length.

This relates to a malefic.

In case of a benefic, using this formula, the loss of years so arrived should be halved, and then reduced from the original contribution obtained under step 6 above.

How to cast away the years so obtained is explained under step 8, below.

Step 8. Take the planet's Sphuta Ayur Varsha or partially rectified years, arrived at step 6 above. From this, the concerned Chakrapata Harana figure should be deducted in case of only such planets that have been involved in the process. For such planets that have not come under step 7 (Chakra Pata Harana), retain the figures arrived at step 6 (Sphuta Ayur Varsha) as they are.

Finally, the figures that emerge at this stage are to be treated as the real life-span years contributed by the various planets.

Step 9. In this case, we have to find out the contribution of the ascendant. Like the seven planets, the ascendant also contributes certain years of life to the native.

The Ayush Kalas for the cuspal degree of the ascendant (i.e. the centre point of the 1st house) should be done in the same way we found out for the various planets, involving the first four steps. Chakrapata Hani does not apply to the ascendant. The Ayush Kalas obtained for the ascendant's cusp must be divided by the length of one Navamsa, that is 200' which will give the number of years contributed by the ascendant.

However, this figure needs rectification if the ascendant lord is more powerful than both the luminaries; otherwise not. The strength is decided with the help of Shadbala.

This rectification is done thus: The cusp of the ascendant (Lagna Bhava Madhya) is divided by 30 and the resultant product is to be added to the original contribution of the ascendant.

The net contribution of the ascendant in terms of years etc. coupled with the final net contributions of the 7 planets constitute the life-span of the person concerned.

In case of Amsayu calculations, Kroorodaya Harana (due to malefics in the rising sign) does not apply which is however a peculiarity respecting Pindayu and such others.

Further, some recent authors had suggested two more reductions, viz. Satru Kshetra Harana (1/3rd reduction) and Astangata Harana (reduction of half of the contribution) in case of the 7 planets, for Amsayu also. These are not included in our text which exclusion is only right (vide sloka 30, of this chapter). Kesava Daivagna also specifically prohibits these two reductions for Amsayu calculations, vide sloka No. 27 of Kesava Paddhati and affirms that these reductions should not be done for Amsayu. For, such quantities have already been cast away before obtaining Asraya Gunakas. Thus the instructions of Punja Raja and Kesava are quite sensible.

The years that are finally before us are Sauramana, according to the original text, and can be straightaway applied to Gregorian calendar except for some variations at lower levels of sub-sub period calculations. I have however my own doubts if this is Sauramana for we have used the zodiac with 360 degrees space. Hence a year obtained by us is only of 360 days. I suggest to convert the net years as above to be applicable to Sauramana measure, we must use the following formula.

Multiply the above figures by 0.9856034. The result can be

applied to Gregorian calendar.

The reader may be awe-struck to estimate the real utility of such cumbersome calculations. In fact the uses are multiple.

The exact length of the native's life-span can be estimated if all co-ordinates are scientifically employed. The same life-span will assume the pattern of planetary periods, i. e. dasa, bhuktis etc. during which results mentioned for these periods will materialise in relevant cases. Except these dasas - viz. Amsa, Naisargika, Pinda, Misra and Ashtaka Varga - no other dasa can fix the length of life.

A word of caution is however necessary. Mathematical estimation of life-span will be futile if the Yogaja Ayu is not considered. To wit, there may be some special Yogas that affect one's life-span. All these should be wisely considered and if any evils to life-span are included by bad planetary yogas, they ought not to be ignored.

Let me tell the reader what is Yogaja Ayu. From chapter 16 of *Daviagna Abharanam*, I reproduce a couple of such Yogas which mention specific years of life-span.

(a) The 8th lord in an angle, Mars in the ascendant while Jupiter is in the 1st, 11th, 10th, 3rd or the 6th - this yoga will give a life-span of 44 years.

(b) The lord of the ascendant should be weak as Jupiter is angular or trinal from the ascendant while a malefic is in one of the evil houses. This combination is for medium life-span.

(c) The lord of the 8th in the 6th house with malefics will cause a short life.

(d) The lord of the 8th in the 8th itself or in an angle or in a trine while simultaneously the 11th lord is in exaltation will give a life of full 100 years.

(e) The lord of the 3rd in the 3rd or in an angle in the company of Saturn will also donate hundred years.

(f) If there is equality of terms (Panchadha Sambandha or 5-fold terms implied) among the Sun and the lords of the 6th and the ascendant, medium life span will result. If these three are mutual friends, full life of 100 will come to pass.

These and such other numerous Yogas given in almost every standard classical text should be taken into consideration before taking mathematical evaluation of life-span as final. To be

more clear, if dasa calculations indicate short life, there can be change for better with powerful favourable Yogas. Conversely dasa calculations showing long life can be altered downwards with some negative Yogas as above.

Another most important feature of these dasas is the help it can give in locating the time periods of materialisation of effects mentioned for positions of planets in signs and houses, and effects for all the numerous good and bad yogas (like Raja Yogas, yogas for misfortunes and the like). The exception is Nabahsa Yogas. Results for Nabahsa Yogas do not fall under the jurisdiction of these dasas.

अथ पिण्डनिसर्गजीवशर्मोक्तायुर्भागाः ।
स्वोच्चोनितश्चेद्रसभाल्पकोऽसौ चक्राद्विशोध्यः खचरोऽधिकश्चेत् ।
ग्राह्यास्तदंशाः खचरोऽरिभे चेत्र्यंशोनिता वक्रगतिं विनाऽत्र ॥ १४ ॥
दलीकृता ह्यस्तमिते ग्रहे च संत्यज्य शुक्रार्कसुतौ द्वये च ।
अत्राधिकैकाप्यथ भार्द्धहानिः पिण्डे निसर्गे कथिता च जीवे ॥ १५ ॥

14 - 15. Pindayu, Nisargayu & Jeeva Sarma Ayu: Take a planet's actual position and reduce from it its own deep exaltation degree. If the resultant product exceeds six signs (i. e. 180 degrees) reduce it again from 12 signs (360 degrees). This will give the basic years. Planets in inimical signs lose one third of their contributions provided they are not in retrograde motion. Barring Venus and Saturn, the other planets (viz. the Moon, Mars, Mercury and Jupiter) sacrifice half of their contributions if they are eclipsed by the Sun. Out of these two reductions, take the highest reduction. Chakrapata Harana (as stated in Amsayu) applies to the three systems of life-span calculations, viz. Pindayu, Nisargayu and Jeeva Sarma Ayu.

Notes: The reader can easily understand the present computations, as full details have been given by me in the notes for Amsayu calculations. He may further consult my English translation for part 1, of *Brihat Parasara Hora Sastra* wherein the Pindayu calculations have been elaborately annotated.

पापग्रहे लग्नस्थे हानिः ।
दायांशकाः पृथक्स्थाप्याः खेटानां च तनोर्लवाः ।
दिग्घ्नाः खांगाग्निलब्धोना लग्ने क्रूरे च खेचरे ॥ १६ ॥

शुभदृष्टेऽर्द्धया हीना दायांशास्ते पृथक्स्थिताः ।
तथारोहावरोहेण भावज्ञेन फलेन च ॥ १७ ॥
निघ्ना लब्धोनितास्तद्वद्वौ चेत्तनुगतौ खलौ ।
बलिष्ठस्य च तत्साम्ये भावाधिकफलेन च ॥ १८ ॥
लग्नस्थो लग्नपः क्रूरो नाऽसौ हानिकरः स्मृतः ।
आयुर्दायेतथांशोत्थे नैवोक्ता पूर्वसूरिभिः ॥ १९ ॥

.16 - 19. Reduction for a Malefic in Ascendant: If there is a malefic in the ascendant, he will lose part of his contribution as under. Keep aside the said planet's contribution. Take the ascendant's degrees ignoring the signs and divide it by 360 (or by 21,600 when the longitude is converted into seconds). The years so arrived should be deducted from the contribution of the malefic occupying the ascendant. If the said malefic in the ascendant is aspected by a benefic, reduce only half of the figure so obtained. If the ascendant contains more malefics, consider only such a planet which has obtained more number of years. The malefic in the ascendant being its lord will also not entail this reduction according to ancient preceptors.

पिण्डनिसर्गजीवायुःसाधनम् ।

पैण्डे गोब्जास्तत्त्पञ्चेन्दंवोऽर्का घस्राः स्वर्गाः खाक्षि चार्काद्गुणाः स्युः ।
नैसर्गे वै पाणिजा भूर्द्वितुल्या नंदा धृत्योऽभ्राश्विनः पूर्णबाणाः ॥ २० ॥
दायांशाः स्वगुणैर्निघ्ना भाजिता भगणाशकैः ।
लब्धं वर्षादिकं चायुः पैण्ड नैसर्गजं क्रमात् ॥ २१ ॥
जीवशर्मोदितं तद्वद्दायांशाः स्वर्गभाजिताः ।
समाद्यमिभदृत्स्वांशैर्घटीष्वेव समन्वितम् ॥ २२ ॥
खनखाप्ता विभतनोर्लिप्ता वर्षादिकं भवेत् ।
पिण्डत्रिके विलग्नायुरखिलैरंशकैः समम् ॥ २३ ॥
कैश्चिद्भतुल्यं कथितं यस्येशोऽधिबलस्तु तत् ।
परैस्तेनान्वितं त्वन्यैरंशायुर्वत्तु वा किल ॥ २४ ॥
अखिलैरुदितं यत्तद्वाद्यमेवादिमं किल ।
आयुश्चतुर्विधं पद्यैरुक्तं यदिह कीर्तितम् ॥ २५ ॥

20 - 25. Computation of Pinda, Naisarga & Jeeva Sarma Ayurdayas: The basic multipliers for the planets from the Sun to Saturn in Pindayu system respectively are 19, 25, 15, 12, 15, 21 and 20. The same for Nisargayu system are 20, 1, 2, 9,

18, 20 and 50. The contribution of a planet mentioned earlier should be multiplied by these respective figures and divided by 360 which will give the basic years in Pindayu and Nisargayu system. To get Jeeva Sarma Ayu, this figure should be further divided by 21 and 8 severally in order to get years etc. on the one hand, and ghati etc. on the other hand. Adding these two products, we get the contribution of a planet in terms of years through Ghatis under the Jeeva Sarma Ayu.

The method of ascertaining the ascendant's contribution under these three systems is now explained. Ignore the wholesome Rasis upto the ascendant and multiply the degrees etc. past in the ascendant by 200 to ascertain the ascendant's contribution. This aspect based on Navamsas past in the ascendant are acceptable to many exponents. However, some say that this is applicable when the Navamsa ascendant lord is in strength. On the contrary if the lord of the natal ascendant is endowed with strength, the year of the ascendant should be based only on the years contributed by signs. Thus there are four different kinds of life-span calculations.

Notes: The factors given above for Naisarga Ayu somewhat differ with Parasara, while those given by *Kesava Paddhati* and *Sripathi Paddhati* agree with *Sambhu Hora Prakasa*.

As regards Jeeva Sarma Ayu, there is a simple technique. The total period of life in this scheme is 120y, 0 months and 5 days which will be the contribution of all the 7 planets, when all of them are in deepest exaltation degrees. Placed in other degrees, proportionately the years should be considered. Planets in deepest debility do not contribute anything. From deepest debility, the contribution proportionately increases to become full at deepest exaltation. Rather, the basic proportions will be as in Pindayu and Naisargika Ayu.

Chakrapata Hani (say Vyayadi Harana), Satru Kshetra Harana, Astangata Harana, and Kroorodaya Harana should be done in the case of Pinda, Naisarga and Jeeva Sarma Ayu calculations.

चतुर्ष्वायुस्सु ग्राह्यायुर्विचारः ।

अंशायुः स्याच्चेत्तनौ वीर्ययुक्ते पैण्डं सूर्येऽब्जे च नैसर्गिकं च ।

तुल्यं वीर्यं चेद्वयोस्तद्युतेश्च खण्डं चेत्स्यात्तुल्यवीर्यास्त्रयश्च ॥ २६ ॥
त्र्यायूंषि त्रिबलैर्गुण्य युतिवीर्यैक्यभाजिता ।
युतेर्ऱ्यंशोऽथवा जैवं त्रयश्चेद्वीनवीर्यकाः ॥ २७ ॥
बहुसंमतमंशायुः सत्यं सत्योदितं हि यत् ।
सुशीलपथ्यसुभुजां धर्मिष्ठानां न पापिनाम् ॥ २८ ॥

26 - 28. (a) If the ascendant is endowed with strength, Amsayu should be applied to the nativity. Pindayu applies where the Sun is strong, and Nisarga Ayu where the Moon is strong. With two of the Sun, Moon and ascendant being in equal strength, take the average of the respective systems of life-spans. If all the three enjoy equal strength, the average of the 3 systems be taken, which is Misrayu. Jeeva Sarma Ayu is to be applied when the three, viz. ascendant, the Sun and Moon are bereft of strength.

(b) Amsayu system is acceptable to many preceptors which truth has been stated by Satyacharya.

(c) These calculations of life-span will be true in case of those endowed with virtues and who live on wholesome food and not to sinners.

अत्र विशेषो म्हागुलिपद्धतौ ।
यदा त्रयाणामपि वीर्यसाम्यमेषां द्वयोः स्याद्यदि वीर्यसाम्यम् ।
तदा तदायुः स्वबलेन निघ्नमेकीकृतं तद्बलयोगभक्तम् ॥ २९ ॥
हानिर्याऽस्तमिते प्रोक्ता शत्रुभे चाल्पबुद्धिभिः ।
पिण्डादित्रितये सा स्यान्नांशकोत्थे कदाचन ॥ ३० ॥

29 - 30. In case three or two of the ascendant, the Sun and the Moon are of equal strength, take the proportionate averages of the relevant schemes based on the ratio of the strengths of the ascendant, the Sun and Moon. Some men of ignorance have stipulated reductions on account of combustion and inimical placements to Amsayu as well. But these two reductions apply only to Pinda, Naisarga and Jeeva Sarma Ayu systems, but never in respect of Amsayu.

मनुजादीनां परमायुःप्रमाणं पश्चायुर्दायानयनं च ।
आयुःसमा नृकरिणां नखभूः शराहं
सिद्धा लुलायवृषयोः क्षितिपास्त्वजादेः ।

तत्त्वास्तथोष्ट्रखरयोर्दशना हयानां सूर्याः
शुनां मनुजवत्तदिहानयेच्च ॥ ३१ ॥
एषां परायुर्गुणितं विदृतं नृपरायुषा ।
यल्लब्धं हायनाद्यं तत्तेषामायुः स्फुटं भवेत् ॥ ३२ ॥

31 - 32. 120 years and 5 days are the maximum life-span for men (i. e. human beings) and elephants. The tigers and goats can live upto 16 years, cows and buffaloes for 24 years, camels and donkeys for 25 years, dogs for 12 years and horses for 32 years. These can be calculated for these animals in the same way as done for human beings.

प्रकारान्तरेणायुर्नयनम् ।

समाहता भांशकलाविलिप्ता गजाभ्रचंद्रैर्ग्रहपर्ययेभ्यः ।
विकर्तनैः संविदृतावशेषेऽब्दमासघस्रादिकमायुरेवम् ॥ ३३ ॥
होरादायोऽप्येवमात्राधिवीर्यं लग्नं चेत्स्याद्राशितुल्यैस्तथाऽब्दः ।
युक्तं शेषं भागपूर्वं द्विनिघ्नं बाणैर्भक्तं मासपूर्वैर्युतं तत् ॥ ३४ ॥
यद्वेष्टखेटस्य लवाब्धिनिघ्ना दिगुद्धृता द्वादशभक्तशेषम् ।
आयुः समामासदिनादिपूर्वं लघ्वी क्रियेयं गणकैर्निरुक्ता ॥ ३५ ॥
नीचेऽस्तगेऽर्द्धमरिभे त्रिलवं हरंति
नास्तं गतौ शनिसितौ व्ययतोऽत्र वामम् ।
सर्वार्द्धकत्रिकचतुर्थशरर्तुभागानुक्तान्
हरंत्यशुभदाः शुभदास्तदर्धम् ॥ ३६ ॥
एकस्थानस्थिताश्चेत्स्युर्ग्र्यादयो गगनेचराः ।
तदा बलयुतः खेटो हरत्येको न चापरे ॥ ३७ ॥
वर्गोत्तमस्वर्क्षनवांशदृक्के द्विसंगुणं व्यादिकृते सकृच्च ।
वक्रोच्चयोस्तन्त्रिगुणं विधेयं द्वित्रैगुणत्वे त्रिगुणं सकृच्च ॥ ३८ ॥

33 - 38. Another Method of Life-span Calculation: There is yet another method.

(a) **Planetary Contributions:** Take the various longitudes of the planets in signs, degrees, minutes and seconds and multiply them severally by 108 and divide by 12 to get years, month, days, Gahtis and Vighatis contributed by the respective planets.

(b) **Ascendant's Contribution:** The same way, the contribution of the ascendant be ascertained (with the help of signs, degrees & *C*). If the ascendant is strong, take the wholesome signs as years. The degrees etc. in the ascendant be multiplied

by 2 and divided by 2 to get months etc.

(c) Alternatively, multiply the longitude of a planet by 3, divide the product by 10, and again 12. The result will be its contribution in years, months, days etc.

(d) Eliminate one third of the contributions of the planets that are in debility, combustion or inimical signs. Venus and Saturn attract no such reduction even when in combustion. Malefic planets placed in the half which is west of the 12th will lose full, half, 1/3rd, 1/4th, 1/5th and 1/6th (i.e. Chakrardha Hani as done earlier). Benefics lose half of such figures. The strongest will lose if there are two or more planets in one place, and not the other co-occupants. Double the contribution of a planet in Vargottama, own sign, own Navamsa or own decanate. Treble the figure of donation if a planet is in exaltation or in retrogression. If doubling and trebling is warranted to one and the same planet, perform only trebling of the donation.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुंजराजोदिते च ।
होरासारे शंभुहोराप्रकाशे आयुर्दायाध्याय आसीत्सुपूर्णः ॥ ३९ ॥

39. Thus ends the (7th) chapter entitled "On Life-span" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars..

अथाष्टकवर्गाध्यायः । ८ ।

Chapter 8 - Ashtaka Varga

अथ प्रवक्ष्येऽष्टकवर्गजायुः स्वयामले तद्विधिना यदुक्तम् ।
भिन्नायुसंज्ञं समुदायकं च निजागमे यत्तु मणित्थपूर्वैः ॥ १ ॥

1. Now explained is the method of calculating life-span with the help of Bhinna and Samudaya Ashtaka Vargas as told by Lord Siva in his (Rudra) Yamala, which Manitha and other ancients have also stated in their works.

Notes: Punja Raja, our author, has used most of the slokas in this chapter from *Devasala Jatakam,* a famous ancient work.

अष्टवर्गस्य वाक्यानि सूर्यादीनां यथाक्रमम् ।
गृहप्रभृतिसंस्थानं निर्दिशेदक्षरक्रमात् ॥ २ ॥
राशिचक्रं लिखेद्भूमौ संयोज्याक्षरसंख्यया ।
शून्याक्षरेण दशमं निर्दिशेद्विधिवत्क्रमात् ॥ ३ ॥

2 - 3. Mark the favourable points in the respective places in the Ashtaka Varga charts for the Sun and others in the order being mentioned below. Draw zodiacal diagrams on the ground and mark the points obtained according to the indications given in the following slokas. When added, these figures represent the Ashtaka Varga of the planet concerned. In the prescription of computation, zero indicates 10 (i. e. the 10th place).

Notes: In the original of this work, the word Rekha is used by the text to denote benefic or favourable points. The enumeration is made by the text in the ancient numerical system called "Katapayadi" (कटपयादि) system. Our ancient exponents used this method to safely convey numericals.

Our text uses "Soonya" or zero to denote the 10th while 11 is denoted by repeating the characters twice denoting 1. Similarly, श्री ("Sri") means 12.

For easy reference, the contributions of benefic points in the following slokas are arranged in the usual order of the 7 planets and the ascendant, although the text has listed them in

its own order. In the translation, Rekha is conveyed as benefic or favourable points while Bindu is noted as malefic or unfavourable points. Ashtaka Varga computation is to be done with the help of the Rasi positions of planets and not Bhava positions.

This view is further supported by Bala Bhadra's *Hora Ratnam* ch. 3, verses 4 - 5.

अर्कात्सूर्यसुतात्कुजात्पुरवसुर्दुग्धानका
मार्गवात् तासां श्रीर्हिमगोतिनेयबुधाद्धोशांतिधेनोः परम् ।
लग्नाद्भतनुः परः सुरगुरोः शीताधिको
भानुमानित्याद्यष्टकवर्गके शुभकरो देवेति संख्या गुणाः ॥ ४ ॥

4. The Sun's Ashtaka Varga: From the Sun, mark benefic points in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th - (8 points);
from the Moon in the 3rd, 6th, 10th and 11th - (4 points);
from Mars in the same places as for the Sun - (8 points);
from Mercury in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th - (7 points);
from Jupiter in the 5th, 6th, 9th and 11th - (4 points);
from Venus in the 6th, 7th and 12th - (3 points);
from Saturn, in the same places as for the Sun - (8 points);
from the ascendant in the 3rd, 4th, 6th, 10th, 11th and 12th - (6 points).

This is of the Sun's Ashtaka Varga giving a total of 48 benefic points.

Notes: With the above instructions, we should prepare Bhinna Ashtaka Varga (BAV) chart for the Sun. On the above basis, benefic points should be noted in the 8 different charts for the Sun's A.V. in the various signs commencing from Aries. The positions of planets should be noted in terms of Rasis or signs. After completing the distribution add the benefic points in Aries in all the cases, and note down the total benefic points in Aries. This way, mark respective figures in all the 12 signs. This will give what is called BAV for the Sun.

Similar BAV charts should be made for the 7 different planets and for the ascendant.

Maximum number of benefic points in any sign in the BAV cannot exceed 8 if a proper distribution is done.

इन्दोर्यागतिसानया भृगुसुताद्धर्मे सुसिद्धानकं
सौम्याद्योगवशं सदानय गुरोर्यात्र वसोर्जानकी ।
भौमाच्छीगणिताधनाय रविजाद्धौणांतिको
लग्नभाद्धीतानस्य खेर्लितेसहनयाश्चंद्राष्टवर्गे ध्रुवा : ॥ ५ ॥

5. The Moon's Ashtaka Varga: Mark benefic points in the Moon's Ashtaka Varga in the following places:

from the Sun in the 3rd, 6th, 7th, 8th, 10th and 11th - (6 points);

from the Moon in the 1st, 3rd, 6th, 7th, 10th and 11th - (6 points);

from Mars in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th - (7 points);

from Mercury in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th - (8 points);

from Jupiter in the 1st, 2nd, 4th, 7th, 8th, 10th, and 11th - (7 points);

from Venus in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th - (7 points);

from Saturn in the 3rd, 5th, 6th and 11th - (4 points);

from ascendant in the 3rd, 6th, 10th and 11th - (4 points).

This is of the Moon's Ashtaka Varga giving 49 benefic points in all.

Notes: In the benefic points from Jupiter, our text gives the same view as per Parasara who states specifically that all planets get inauspicious points in the 12th (BPH, Sloka 24, Ashtaka Vargadhyaya - Hindi translation by Dev Chandra Jha). That is, there can be no benefic point in the 12th from any planet or the ascendant in the Moon's Ashtaka Varga. *Phala Deepika* (ch. 23) and *Jatakadesa Marga* (ch. 9) follow the same enumeration.

Doctrines of Suka Nadi - Retold (English translation by R. Santhanam from a Tamil Nadi text) does not give a point in the 12th for any planet or ascendant in the Moon's A. V. on the same lines as above. But Varaha Mihira (*Brihat Jataka*), Kalyana Varma (*Saravali*), Gunakara (*Hora Makaranda*), Bala Bhadra (*Hora Ratna*) and Prithu Yasas (*Hora Sara*) all give a benefic point in the 12th from Jupiter but not in the 2nd unlike our text, Parasara, Mantresvara etc. *Phalita Martanda* also gives a point

in the 12th - (गुरौः केन्द्राष्टलाभ व्यय) which omits the 2nd and adds the 12th.

वक्रात्कौरवसूदनस्य रविजात्पर्वं सदा धेनुकं
सौम्याद्वोशतको सितात्तुदकरं भानोर्गुणातेनया ।
जीवात्तञ्जपुरं विलग्नभवनात्कालस्तु नित्यं
विधोर्गातास्यादिह शंकरो धरणिजः सर्वेषु वर्गे धिगः ॥ ६ ॥

6. Mars Ashtaka Varga: Mark benefic points in the following places in the Ashtaka Varga of Mars.

From the Sun in the 3rd, 5th, 6th, 10th and 11th (5 points);
from the Moon in the 3rd, 6th and 11th (3 points);
from Mars in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th - (7 points);
from Mercury in the 3rd, 5th, 6th and 11th (4 points);
from Jupiter in the 6th, 10th, 11th and 12th (4 points);
from Venus in the 6th, 8th, 11th and 12th (4 points);
from Saturn in the 1st, 4th, 7th, 8th, 9th, 10th and 11th - (7 points);
from ascendant 1st, 3rd, 6th, 10th, 11th (5 points).

This is of the Ashtaka Varga of Mars giving a total of 39 benefic points.

सौम्याद्योगशतं धनाकर रवेः शेषाधिकारी
गुरोस्तेजस्का।रे कुजाच्छनेः करभसं दुग्धानयं भार्गवात् ।
पुत्रीगर्वमदांधकोंगभवनात्पारंवताजानकी
चन्द्राद्रेवतिदानकृच्छशिसुतो मुख्योत्र संख्या वशी ॥ ७ ॥

7. Mercury's Ashtaka Varga: Mark benefic points in the following places in the Ashtaka Varga of Mercury.

From the Sun in the 5th, 6th, 9th, 11th and 12th (7 points);
from the Moon in the 2nd, 4th, 6th, 8th, 10th and 11th - (6 points);
from Mars in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th (8 points);
from Mercury in the 1st, 3rd, 5th, 6th, 10th, 11th and 12th (8 points);
from Jupiter in the 6th, 8th, 11th and 12th (4 points);
from Venus in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th

-(8 points);
from Saturn in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th (8 points);
from the ascendant in 1st, 2nd, 4th, 6th, 8th, 10th and 11th (7 points).
This is of the A. V. of Mercury giving a 54 benefic points.

जीवात्कंठलघुं सदा नयकुजात्पात्रं वसादानये
आदित्यात्पुरलाभसंदधिनये चन्द्राद्रमासाधकम् ।
सौम्यात्पारवशंतधानकशनेर्गोमाचिरं भार्गवाच्छ्रीमन्तो
धनिकस्तनोः पुरवशस्तत्संधिनापस्तमः ॥ ८ ॥

8. Jupiter's Ashtaka Varga: Mark benefic points in the following places in the Ashtaka Varga of Jupiter.
From the Sun in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th (9 points);
from the Moon in the 2nd, 5th, 7th, 9th and 11th (5 points);
from Mars in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th (7 points);
from Mercury in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th (8 points);
from Jupiter in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th (8 points);
from Venus in the 2nd, 5th, 6th, 9th, 10th and 11th (6 points);
from Saturn in the 3rd, 5th, 6th and 11th (4 points);
from the ascendant in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th (9 points).
This is of Jupiter's Ashtaka Varga giving a total 56 benefic points in all.

शुक्रः स्वात्पुरगर्भमोहघनिकः सौम्याद्गुणंचाधिको
लग्नात्कंठलघुर्महाधिपगुरोर्मोहो धनायो विधोः ।
यात्रागर्वमदांधकारि रविजाद्भोमदाधीनको
भौमाद्भोमतधीकरो दिनकरादिक्यौरसंख्या रमाः ॥ ९ ॥

9. Venus Ashtaka Varga: Mark benefic points in the following places in the Ashtaka Varga of Venus.
From the Sun in the 8th, 11th and 12th (3 points);
from the Moon in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th (9 points);

from Mars in the 3rd, 4th, 6th, 9th, 11th and 12th (6 points);
from Mercury in the 3rd, 5th, 6th, 9th and 11th (5 points);
from Jupiter in the 5th, 8th, 9th, 10th and 11th (5 points);
from Venus in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th (9 points);
from Saturn in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th (7 points);
from the ascendant in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th (8 points).

This is of the Ashtaka Varga of Venus giving a total of 52 benefic points in all.

Notes: In regard to contribution with reference to Mars, our text follows *Brihat Jataka, Parasara Hora* etc. while in *Phala Deepika*, instead of 4th, the 5th is taken.

मंदाल्लक्ष्मिचयो गुरोर्मतिकरः शुक्रात्तयाश्रीःकुजाद्धोमन्तज्ञपुरा
बुधात्तदधनी पात्रं विधोर्गीतकृत् ।
लग्नाद्योगवितानये दिनमणेःपात्रं वसोर्ज्ञानकी
मंदस्यात्रसुखं वदंति मुनयः संख्या धिला कथ्यते ॥ १० ॥

10. Saturn's Ashtaka Varga: Mark benefic points in the following places in the Ashtaka Varga of Saturn.

From the Sun 1st, 2nd, 4th, 7th, 8th, 10th and 11th (7 points);
from the Moon in the 3rd, 6th and 11th (3 points);
from Mars in the 3rd, 5th, 6th, 10th, 11th and 12th (6 points);
from Mercury in the 6th, 8th, 9th, 10th, 11th and 12th (6 points);
from Jupiter in 5th, 6th, 11th and 12th (4 points);
from Venus in the 6th, 11th and 12th (3 points);
from Saturn in the 3rd, 5th, 6th and 11th (4 points);
from the ascendant in 1st, 3rd, 4th, 6th, 10th and 11th (6 points).

This is of Saturn's Ashtaka Varga giving a total of 39 benefic points in all.

सूर्याद्धौ वितना परं रविसुताद्योगो वितानस्य
शुक्रे ज्यात्कौरवशेषसाधनकभूपुत्रात्कलातानयम् ।

शुक्रात्कारुगवोमदांधपतनोश्चन्द्राच्चगीतज्ञयं
सौम्यात्कौरवचन्दनाढ्य इति वै लग्नाष्टवर्गे धवः ॥ ११ ॥

11. Ascendant's Ashtaka Varga: Mark benefic points in the following places:

From Sun in 3rd, 4th, 6th, 10th, 11th and 12th (6 places);
from the Moon in the 3rd, 6th, 10th, 11th, 12th (5 places);
from Mars in the 1st, 3rd, 6th, 10th and 11th (5 places);
from Mercury in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th (7 places);
from Jupiter in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th (9 places);
from Venus in the 1st, 2nd, 3rd, 4th, 5th, 8th and 9th (7 points);
from Saturn in the 1st, 3rd, 4th, 6th, 10th and 11th (6 points);
from the ascendant in the 3rd, 6th, 10th and 11th (4 points).

This is of the Ascendant's Ashtaka Varga giving a total of 49 benefic points in all.

Notes: We are now at such a stage that we can note down the BAV points in the various Rasis (Aries to Pisces) in seven different BAV charts which will give total benefic points obtained in the 12 signs. This chart is called Unified Ashtaka Varga or Sarva Ashtaka Varga (SAV).

Maximum benefic points in SAV in any sign can only be 56. Thus, if a sign in SAV earns 56 benefic points, it means it has not earned any malefic points.

The total number of benefic points in the 7 BAV charts of the 7 planets is 337. These are the points subjected to further process such as reductions, sodhya pinda, prastha̍ra and others. The contributions in the ascendant's BAV are not relevant in reductions.

49 points of Ascendant's Ashtaka Varga are not included in the above figure of 337. The ascendant's contribution is however used in life-span enumeration. It has also other kinds of use as the reader will himself find when he gradually progresses through the relevant portions *infra*.

The reader will note one thing. The counting given in our text entirely agrees with Para̍sara Hora for the 7 planets and the

ascendant. Thus one can safely use these computations without fear of inaccuracies.

Rahu's A. V. is not discussed by Parasara.

Now there are 8 different BAV charts before us, for the 7 planets and the ascendant.

यवनाचार्यमतेन राहोरष्टकवर्गांकाः ।
सूर्यात्पुत्रगमः सदान हिमगोः पूगं मसादेर्धनं
भौमात्खङ्गपुरं बुधाद्रघुसदारः सूर्यपुत्रादपि ।
गोमेसन्नुपरो भृगोस्तिथिपर जीवात्पुगावस्तदा
लग्नाद्रौविमर्धीर इत्यगुगुणा संख्या त्रिभा कुत्रचित् ॥ १२ ॥

12. Rahu's Ashtaka Varga: Mark benefic points in the following places.

From the Sun in the 1st, 2nd, 3rd, 5th, 7th, 8th and 10th (7 places);

from the Moon in the 1st, 3rd, 5th, 7th, 8th, 9th and 10th (7 places)

from Mars in the 2nd, 3rd, 5th and 12th places (4 points);

from Mercury in the 2nd, 4th, 7th, 8th and 12th places (5 points);

from Jupiter in the 1st, 3rd, 4th, 6th and 8th places (5 points);

from Venus in the 6th, 7th, 11th and 12th places (4 points)

from Saturn in the 3rd, 5th, 7th, 10th, 11th and 12th places; (6 points)

from the ascendant in the 3rd, 4th, 5th, 9th and 12th points (5 points).

This is of the Ashtaka Varga of Rahu giving a total of 43 benefic points in all.

Notes: A contemporary compilation dealing with Ashtaka Varga system gives 44 benefic points in Rahu's Ashtaka Varga which is however incorrect and unauthorised. Apart from *Sambhu Hora Prakasa*, there is another classical source which also gives only 43 points.

In regard to the contribution of benefic points with reference to the Sun, our text stipulates points in the 1st, 2nd, 3rd, 5th, 7th, 8th and 10th places.

The relevant Vakya in the current sloka is: "पुत्रगमः सदान"

which is to be understood as under: पु = 1; त्र = 2; ग = 3; मः = 5; स = 7; दा = 8; न= 10. In the other classical version mentioned by me, the 5th is not included. But the four angles - including the 4th - are included by the word "चतुष्टय". There is no basis for us to debate on this point.

There are no definite clues about using Rahu's A.V. in an elaborate manner. Rahu's contribution is not subjected to any reductions, sodhya pinda etc. for he is not exclusive owner of any sign. Rahu's AV is not involved in life-span computations, although some brief discussions are found in our text on Rahu's sub-periods. Rahu's AV however can be used for analysing effects of Rahu's transits.

Some texts have given Ashtaka Varga for Ketu also.

अथ त्रिकोणैकाधिपत्यशोधनम् ।

राशिचक्रं यथामार्गं निक्षिप्याष्टग्रहस्य च ।
त्रिकोणशोधनं कुर्यादादौ सर्वेषु राशिषु ॥ १३ ॥

13. Trikona (trinal) and Ekadhipatya (2 signs owned by a planet): Draw Rasi diagrams for the 8 planets (showing benefic points in the various BAV charts) and perform Trikona Sodhana, as being narrated below.

Notes: The author refers to 8 planets, apparently including Rahu. The benefic points in ascendant's BAV are not subjected to the two reductions being now stated. "Ashta Graha" does not include the ascendant but Rahu only.

We may face a problem in regard to Ekadhipatya Sodhana for Rahu. He does not even own one sign in exclusion. We have neither instructions to stop with trinal reduction for Rahu. As such, in my opinion, there is no point in including Rahu's BAV in the present context. It is better that we end with 7 planets' BAV only with the two reductions suggested.

Trikona and Ekadhipatya reductions are now being explained.

त्रिकोणं तु कथं प्रोक्तं मेषसिंहहयक्रमात् ।
वृषकन्यामृगाख्येषु युग्मतौलिघटेषु च ॥ १४ ॥
कार्किवृश्चिकमीनास्ते त्रिकोणाः स्युः परस्परम् ।
त्रिकोणेषु च यन्यूनं तत्तुल्यं त्रिषु शोधयेत् ॥ १५ ॥

एकस्मिन् भवने शून्ये तत्रिकोणं न शोधयेत् ।
समत्वे सर्वगेहेषु सर्वं संशोधयेद्बुधः ॥ १६ ॥
एवं त्रिकोणं संशोध्य पश्चादेकाधिपत्यता ।
क्षेत्रद्वयफलानि स्युस्तदा संशोधयेद्बुधः ॥ १७ ॥
क्षीणेन सह चान्यस्मिच्छोधयेद्ग्रहवर्जिते ।
ग्रहयुक्ते फले हीने ग्रहाभावे फलाधिके ॥ १८ ॥
अनेन सह चान्यस्मिच्छोधयेद्ग्रहवर्जिते ।
फलाधिके ग्रहैर्युक्ते चान्यस्मिन्सर्वमुत्सृजेत् ॥ १९ ॥
उभयोर्ग्रहसंयुक्ते न संशोध्यः कदाचन ।
उभयोर्ग्रहहीनाभ्यां समत्वे सकलं त्यजेत् ॥ २० ॥
सग्रहा ग्रहतुल्यत्वात्सर्वं संशोध्यमग्रहात् ।
कुलीरसिंहयो राश्योः पृथक्क्षेत्रं पृथक्फलम् ॥ २१ ॥
शोध्यावशेषं संस्थाप्य राशिमानेन वर्द्धयेत् ।
ग्रहयुक्तेऽपि तद्राशौ ग्रहमानेन वर्द्धयेत् ॥ २२ ॥

14 - 22. (a) Firstly trinal reductions. Aries, Leo and Sagittarius form one set of trines. Taurus, Virgo and Capricorn form another set of trines. Gemini, Libra and Aquarius group themselves into another set of trines. Cancer, Scorpio and Pisces are yet another set of trines.

Condition 1: Note minimum number of benefic points among a set of trines in a particular BAV chart. Reduce it from all the three concerned signs. (Example: Aries 3, Leo 4, Sagittarius 5. Then, the result will be Aries 0, Leo 1 and Sagittarius 2.)

Condition 2: If one of the trines is bereft of benefic points, no elimination is needed in the other two signs of the set of trines.

Condition 3: If all the three signs of a set of trines register identical number of benefic points, remove all of them. (These are the three conditions involved in trinal reduction.)

Thus about the trinal reduction (which should be individually applied for the three sets of trines). Now Ekadhipatya Sodhana arising out of a planet owning two signs.

Note the figures after the first reduction, viz. trinal reduction and apply the following on account of Ekadhipatya Sodhana. (This relates to rectification of BAV points in case of two signs having common lordship.)

Condition 1: This reduction is necessary only when there are benefic points in both the signs owned by one and the same

planet. (That is, if the BAV chart with first reduction gives zero points in one sign, retain the points in the other sign in tact.)

Condition 2: See if there are no planets in both the signs owned by a planet. Then, the lesser figure should be simultaneously reduced from the benefic points in both the signs. (Example: Capricorn unoccupied by a planet and has 4 points, Aquarius unoccupied by a planet and has 7 points. Hence 7 minus 4 = 3 should be entered in Aquarius; 4 - 4 = 0 should be entered in Capricorn.)

Condition 3: Note if one of the two signs owned by a planet is occupied and the other is unoccupied. Also note if the occupied sign has less number of benefic points as against the unoccupied one. In that case, deduct the lesser points from the greater ones and note the result down in the unoccupied sign. (Example: Suppose Capricorn is occupied by some planet and gets 2 points after the first reduction. Aquarius is unoccupied by any planet and has 5 points. Then 5 minus 2 = 3. Retain the points in the occupied Capricorn, i.e. 2 points as it is, and mark 3 points in unoccupied Aquarius, instead of original 5. That is the victim is unoccupied sign.)

Condition 4: If one of the two signs is occupied by a planet and also has more number of points than found in the other unoccupied sign, then retain the greater number of points in the occupied sign. But remove all the points in the unoccupied sign. (Example: Capricorn, occupied by a planet with 6 benefic points, and Aquarius unoccupied by a planet and has 4 benefic points. Then as a result of Ekadhipatya Sodhana, the points in Capricorn will remain in tact while those in Aquarius will be reduced to zero.

Condition 5: If both the signs are occupied by planets, then no change is necessary (irrespective of the points found therein after the first reduction).

Condition 6: If both the signs are unoccupied by any planets but are endowed with identical points, then eliminate all the points. (Example: Unoccupied Capricorn with 4 points, and unoccupied Aquarius with 4 points. Mark zero in both the signs.)

Condition 7: Note if there are equal points in both the signs, while only one of them is occupied. As a result, vacate all the points in the unoccupied sign. (Example: Pisces occupied with 7

points; Sagittarius unoccupied but with 7 points. Then Pisces will retain all the 7 points and Sagittarius will lose wholly.)

The benefic points in Cancer and Leo shall be left untouched as their lords do not own additional signs.

Multipliers: These final figures should be multiplied by relevant Rasi multipliers while those in the signs occupied by planets must be multiplied by planetary multipliers (as being explained *infra*).

Notes: *Hora Sara* and *Phala Deepika* (the latter acknowledging *Hora Sara*) are the two texts that suggest a fourth condition in respect of trinal reduction, thus. When there are no benefic points in two of the signs of a set of trines, eliminate the points in the 3rd one also. This is contradictory to the first condition that when a sign is bereft of benefic points, no trinal reduction is necessary. Parasara gives only the three conditions found in our text. So also *Prasna Marga* and *Hora Ratnam*.

Without meaning any disregard to any particular author, I feel it is not intelligible to have the fourth stipulation for trinal reduction or Trikona Sodhana.

In respect of Ekadhipatya Sodhana, occupation or non-occupation by a planet should be seen with the help of the 7 planets, viz. the Sun to Saturn only. Rahu, Ketu, Gulika etc. are not to be considered as occupants.

राशिग्रहगुणकाः । पिण्डायुर्दायानयनं च ।
गोसिंहौ दशगुणितौ वसुभिर्मिथुनालिनौ ।
वणिङ्मेषौ तु मुनिभिः कन्यकामकरौ शरैः ॥ २३ ॥
शेषाः स्वानगुणिता राशिमाना इमे क्रमात् ।
जीवारशुक्रसौम्यानां दशवसुमुनीन्द्रियैः ॥ २४ ॥
शेषाणां पंच कथिता गुणकाकाः पृथक् पृथक् ।
राशिग्रहगुणाकारैः फलानि गुणयेत्पृथक् ॥ २५ ॥
ग्रहेण यत्र युक्तः स्यात्तद्गुणेनापि वर्द्धयेत् ।
एवं संगुण्य संयोज्य सप्तभिर्गुणयेत्पुनः ॥ २६ ॥
सप्त विंशोद्धृतालब्धं वर्षाण्यत्र भवंति हि ।
द्वादशादिगुणैर्लब्धं मासाहर्घटिकाः स्मृताः ॥ २७ ॥

23 - 27. Rasi Gunakara or Rasi Multipliers: For Taurus and Leo, the Rasi multipliers are 10; for Gemini and Scorpio 8; for

Libra and Aries 7; and for Virgo and Capricorn 5. For other signs, their corresponding sign numbers (i.e. Cancer 4, Sagittarius 9, Aquarius 11 and Pisces 12) are the respective Rasi multipliers.

Graha Gunakara or Planetary Multipliers: For Jupiter, Mars, Venus and Mercury the multipliers are in order 10, 8, 7 and 5. For the rest of the planets, viz. the Sun, Moon and Saturn, the planetary multiplier is 5.

The benefic points obtained after Ekadhipatya Sodhana in each sign (in each planet's Bhinnashtaka Varga) multiplied by the respective Rasi multiplier and added together to get the respective planet's Rasi Pinda. Similarly, the benefic points in the occupied signs should again be multiplied by the respective planet's Graha Gunakara. The sum total of these will give Graha Pinda of the planet concerned. Rasi Pinda and Graha Pinda added together will denote the concerned planet's Sodhya Pinda.

Multiply each planet's Sodhya Pinda by 7 and divide by 27 to get the number of years (of life-span) donated by the planet. When the remainder is divided by 12, months will be known, and the latest remainder divided by 60 will denote Ghatikas.

Notes: This process explains the method of knowing specific number of years etc. contributed by the 7 planets.

Multiply the benefic points after the two reductions in each sign by the concerned Rasi multiplier. Add all the 12 resultant figures to get Rasi Pinda of the concerned planet.

Note the signs occupied by the various planets and multiply the respective benefic points by the respective planetary multiplier. If a sign is occupied by more than one planet, multiply every time as applicable. There will occur 7 different figure in this step. Add them up together to get what is called Graha Pinda.

The Rasi Pinda and Graha Pinda added together will yield the concerned planet's Sodhya Pinda or Yoga Pinda.

Thus the various BAV's of the various planets processed will yield seven different figures or Yoga Pindas.

Multiply each Yoga Pinda by 7 and divide by 27 & *C* to get seven different basic years of planetary contributions.

मण्डलनिर्णयः ।

सप्तविंशतिवर्षाणि मंडलं परिकीर्तितम् ।
तदूर्ध्वं भूमिभिः शोध्यं त्यजेद्भूमिं तदूर्ध्वके ॥ २८ ॥
कुजाधिके भवेद्यत्र मण्डलाच्छोधयेत्ततः ॥ २९ ॥

28 - 29. Mandala Sodhana: One Mandala is 27 years of a planet's contribution. If the years contributed exceeds 27, deduct it from 54; if in excess of 54, deduct from 54; and lastly if the figure is beyond 81, deduct it from 108 to get the net figure through Mandala Sodhana.

चक्रार्द्धदिहानिः ।

अन्योन्यादर्धहरणं ग्रहयुक्तं तु कारयेत् ।
नीचेऽर्धमस्तगेऽप्यर्धं हरणं तेषु कारयेत् ॥ ३० ॥
शत्रुक्षेत्रे त्रिभागोनं दृश्यांगहरणं तथा ।
रणभंगे तु त्र्यंशोनमर्केन्द्वोः पातसंश्रयात् ।
बहुत्वहरणे प्राप्ते कारयेद्बलवत्तरम् ॥ ३१ ॥

30 - 31. Chakrardha Hani & Others: This process will further eliminate the years etc. obtained in Mandala Sodhana, vide the above slokas.

(a) When a sign contains more than one planet, half of the contribution of each of these will have to be removed.

(b) A planet in debility or in combustion will lose half of its contribution. (Combustion of Saturn and Venus will not affect their contribution.)

(c) A planet in enemy's sign or the one that is defeated in a planetary war will lose a third of its contribution.

(d) Reductions (on account of Chakrardha Hani, rather Vyayadi Harana) will apply to planets in the 12th etc. (as stated earlier).

(e) The luminaries joining Rahu will lose one third of their contributions.

(f) If there are many reductions for a planet (i. e. more than one reduction), only the highest of them should be expunged (and other reductions should be ignored).

शुद्धायुः ।

पश्चात्तान्सकलान्कृत्वा वरांगेन विवर्द्धयेत् ।

मातगलब्धं शुद्धायुर्भवतीति न संशयः ॥ ३२ ॥
पूर्ववद्दिनमासाद्य कृत्वा तस्य दशा भवेत् ।
एवं ग्रहाणां सर्वेषां दशां कुर्यात्पृथक्पृथक् ॥ ३३ ॥

32 - 33. Rectified Contribution: The years obtained as above should be multiplied by 324 and divided by 365 to get finally rectified years of contribution. These should be converted into months, days etc. as done earlier and that will be the Ashtaka Varga dasa periods. This way, the dasa periods of all the seven planets be understood separately.

लग्नायुषि संस्कारविशेषः ।
राशितुल्यानि वर्षाणि प्रयच्छन्त्युदयस्य च ।
शेषान्मासदिनाद्यं च लग्नादायुर्विनिर्दिशेत् ॥ ३४ ॥

34. Ascendant's Contribution: The number of Rasis past (including the fraction, counted from Aries) will represent the contribution of the ascendant which should be converted into months, days etc.

Notes: The idea behind this verse is one sign past by the ascendant will be one year. Thus by rule of three process, the actual contribution should be estimated.

So far explained is Bhina Ashtaka Varga Ayu.

Some people erroneously ignore the years given by the rising sign.

अथ समुदायाष्टकवर्गायुः ।
अष्टवर्गं समुद्धृत्य ग्रहाणां राशिमण्डले ।
एकस्मिन्मण्डलाधिक्ये शोधयेच्चक्रमण्डलम् ॥ ३५ ॥
द्वादशादौ तु गृह्णीयादेवं सर्वेषु राशिषु ।
पाग्वत्त्रिकोण संशोध्य पश्चादेकाधिपत्यता ॥ ३६ ॥
पूर्वोक्तगुणकारैश्च वर्द्धयेच्च पृथक्पृथक् ।
एकीकृत्य तु तत्सर्वं सप्तभिर्गुणयेत्पुनः ॥ ३७ ॥
सप्तविंशतिभिर्लब्धमायुःपिण्डं प्रदृश्यते ।
द्वादशादिगुणैर्लब्धा मासाहर्घटिकाः स्मृताः ॥ ३८ ॥

35 - 38. Life-span through Sarva Ashtaka Varga: Add the figures (i.e. benefic dots in the various BAV after trinal & Ekadhipatya reductions) in the various signs. Expunge the multiples of 12 and perform trinal and Ekadhipatya reductions

as suggested earlier. This should be followed by multiplication process with Rasi multipliers and planetary multipliers in the same way as done earlier. Add them all together, multiply by 7 and divide by 27 to get the years. When 12 etc. (i. e. 30 and 60) are the dividers, months, days and ghatikas will emerge.

शताधिकपिण्डविशेषः ।

शतादूर्ध्वं तु तत्पिण्डं मण्डलं शोधयेत्ततः ।
शतमेकं तु गृह्णीयाद्दीर्घायुर्योगसंभवम् ॥ ३९ ॥

39. Exceeding 100: If the years (when dividing by 27) exceed 100, remove the multiples of 100. If the quotient is exactly 100, consider the same as full length of life. (That is, 100 should not be converted into zero, expunging whole 100.)

ग्रहाणां दशाविभागः ।

ग्रहाणां तु विभागार्थमुपायः कथ्यतेऽधुना ।
भिन्नाऽष्टकवर्गजाश्च स्वस्वखेटेन संगुणाः ॥ ४० ॥
समुदायेन भिन्नायुर्योगाप्तं स्वदशा भवेत् ।
एवं ग्रहाणां सर्वेषां दशायुश्च पृथक् पृथक् ॥ ४१ ॥
समुदायदशामार्गे ह्येवं कर्म समीरितम् ।
अष्टवर्गदशामार्गः सर्वेषामुत्तमोत्तमः ॥ ४२ ॥

40 - 41. Dasa divisions: Multiply the total Samudaya Ashtaka Varga Ayu by a planet's Bhinna Ashtaka Varga Ayu and divide by the sum represented by the total of Bhinna Ayu (given by the 7 planets). The result will be the dasa duration of the planet concerned. This way, the dasa durations of the various planets be understood. The dasa periods arrived through Ashtaka Varga are the best of all.

भिन्नायुर्न्यवस्था ।

न केन्द्रगेन्दौ बलसंयुतेऽन्यैः सकंटकस्थैरधियोग उक्तैः ।
भिन्नाष्टवर्गेण दशायुषं स्यादतोऽन्यथा चेत्समुदायकेऽपि ॥ ४३ ॥
केन्द्रादन्यतरस्थे च शशिनि ग्रहसंयुते ।
अष्टवर्गेण भिन्नायुर्दशमस्थैः शुभाशुभैः ॥ ४४ ॥

43 - 44. Bhinna Ayu: (a) The Moon in strength should *not* be in an angle from the ascendant. But others should be in angles enjoying strength. Then the Bhinna Ashtaka Varga Ayu will

apply.

(b) In a situation contrary to this, Samudaya Ashtaka Varga Ayu should be applied.

(c) If the Moon is in the company of another planet in a place other than an angle while the 10th house from the ascendant has a mix of benefic and malefic planets, Bhinna Ayu (i.e. average of the life-spans given BAV and SAV) should be applied.

समुदायायुर्व्यवस्था ।

ग्रहान्विते शीतकरे सकेंद्रे यदाऽन्यखेटैर्विबलैरकेंद्रैः ।
कृतः खगैस्तत्समुदायमार्गं विचिन्तयेज्ज्ञातककौशलज्ञः ॥ ४५ ॥
ग्रहसहिते केन्द्रस्थे चन्द्रे केन्द्राद्बहिः स्थितैः शेषैः ।
समुदायाष्टकविधिना ग्रहदायं चिन्तयेन्मणित्थोक्तिः ॥ ४६ ॥

45 - 46. Samudaya Ashtaka Varga Ayu: With the Moon in the company of another planet in an angle, while other planets devoid of strength occupy non-angular houses, Samudaya Ashtaka Varga Ayu should be applied.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुंजराजोदिते च ।
होरासारे शंभुहोराप्रकाशे पूर्णं चैतद्धचष्टवर्गोद्भवायुः ॥ ४७ ॥

47. Thus ends the (8th) chapter entitled "Ashtaka Varga" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars..

अथाष्टकवर्गफलाध्यायः । ९ ।
Chapter 9 - Effects of Ashtaka Varga

तत्र दशान्यासः ।

यदायुर्यस्य खेटस्य तत्तस्यैव दशा भवेत् ।
यथाशास्त्रप्रकारेण प्रवक्ष्यामि समासतः ॥ १ ॥
लग्नेन्द्वर्काणां च यो वीर्ययुक्तस्तस्य ज्ञेयाऽऽद्या दशा बुद्धिमद्भिः ।
तस्मात्केन्द्रादिस्थितानामनल्पाश्चेदेकस्था वीर्ययुक्ताः क्रमेण ॥ २ ॥

1 - 2. Dasa Periods: The duration of life-span contributed by the respective planet will be the duration of its dasa or major period. These are explained according to Sastras.

(a) The first dasa will be ruled by the strongest among the three, viz. the ascendant, the Sun and the Moon.

(b) Planets in angles will rule the subsequent dasas.

(c) Planets in succedents (Panapharas) will rule the next dasas.

(d) The last rulership of dasas go to planets in cadents (Apokilmas).

Angles etc. for dasa distribution, mentioned above are to be seen from the strongest of the three.

If more than one planet is found in these places (which is often likely), the order of dasas will be commensurate with the strengths of such planets.

Notes: The strength of planets will have to be decided with the help of Shadbala. The dasa durations are the same as the net contributions of the 7 planets and the ascendant. That is, the net life-span calculated will be shared by 8 dasas, i. e. the ascendant and the 7 planets from the Sun to Saturn. First dasa will go to the strongest of the three among the ascendant, the Sun or the Moon.

If the ascendant does not get its dasa as the first one, it will get its rulership when angles rule their dasas.

The next step is to decide the 2nd and subsequent dasas. For this, note down the planets in the various angles. Planets in angles will get their dasas according to their strengths. That is,

the strongest will get its dasa first and the weakest will get it turn at the end.

Similarly note down the planets in succedents or Panaphara signs and spread the dasas on the same lines.

The last will be such dasas as ruled by the planets in cadents or Apoklima signs.

Angles, succedents and cadents mentioned above are to be seen from the strongest of the three above, viz. from the ascendant, from the Sun or from the Moon as the case may be, and major dasas be spread accordingly.

The dasa orders mentioned here for Ashtaka Varga applies in the same manner to Amsayu, and Pindayu which are the other main dasa systems. All these kinds of dasa periods discussed herein, and in texts like *Brihat Jataka, Hora Sara, Saravali, Jatakabharanam, Hora Ratnam* etc. are called by one common name, viz. Moola Dasa.

अथान्तर्दशाः ।

एकर्क्षेऽर्द्धं त्र्यंशकं वै त्रिकोणे द्यूनेऽद्यंशं पाचयत्येव खेटः ।
तुर्यांशं वै रन्ध्रबन्धुस्थयोश्च चेदेकर्क्षे व्यादयो यो बली सः ॥ ३ ॥
द्वित्र्यादयश्चेद् द्युचरा भवन्ति द्यूने त्रिकोणे चतुरस्रके वा ।
वीर्यक्रमेणैव हि पाचकाः स्युरेवं लयं तत्र विदुः पुराणाः ॥ ४ ॥

3 - 4. Sub-periods or Antardasas: The planet joining the main dasa lord will acquire half of the main dasa. Next, one-third will be shared by those in the 5th and 9th from the main dasa lord. Next, one-seventh will go to the planet who is in the 7th from the dasa lord. Lastly those in the 8th and 4th from the main dasa lord will get one-fourth. If there is more than one planet in these places, everyone of them will not have their sub periods, but only the strongest. **(That is, planets other than these as seen with reference to dasa lord will not get their sub periods in the particular dasa.)**

समच्छेदप्रकारः ।

निघ्नावन्योन्यं च हारैर्हरांशावेवं राश्योश्छेदसाम्यं भवेद्वै ।
सच्छिष्याणां सम्यगेवं मयाऽत्र बोधायैतत्प्रोक्तमन्तर्दशासु ॥ ५ ॥
सदा लवादौ कुरु रूपमत्र साम्यं विधेयं विलयं दिछां च ।

स्वांशाहता स्वीयदशा भवेत्साप्यंतर्दशा संविदृतांशयुत्या ॥ ६ ॥

5 - 6. Common Denominators: Note the main dasa period and the fractions mentioned for the relevant sub periods as above. Find out the LCM for these denominators and multiply the fractions by this number. Add up the numerators and a final fraction consisting of the sum total of numerators as dividend, and the LCM as the divider will emerge. This will be the basis for distribution. Now, multiply the whole dasa period by the concerned sub period lord's numerator and divide the sum by the total of all the numerators. This way, the individual sub period's duration will have to be found out.

Example: In this enumeration, the sub period of the dasa lord is assumed to be always 1/1. If the dasa lord has another planet with him, the companion will get 1/2. Those in the 5th/9th from the dasa lord will get 1/3rd. The planet in the 7th from the dasa lord will get 1/7th. Those in the 8th and 4th will get 1/4th.

That is the planets other than these will have no sub periods in that particular dasa. The order of sub periods will be:

(1) main lord,
(2) the strongest of the companions of the dasa lord,
(3) the strongest planet in the 5th from the dasa lord,
(4) the strongest planet in the 9th from the dasa lord,
(5) the strongest planet in the 7th from the dasa lord,
(6) the strongest planet in the 8th from the dasa lord,
(7) the strongest planet in the 4th from the dasa lord.

In the places mentioned at 2 to 6 above, if there is more than one planet, the strongest of them, in terms of Shadbala, will only feature while others will not. In case there is only one occupant in a given place, its sup period will operate irrespective of its strength.

If some planet is missing with these stipulations, the next mentioned sub period will rule.

"Trikona" order is 5th and 9th in sequence. Hence if the 5th and 9th are occupied, the sub period order will be 5th and 9th only. However some scholars interpret this as 9th and 5th for which I do not find a basis. In fact there is another version which uses the words "*Suta Sukrit*" (in that order) denoting the 5th and 9th only, leaving no scope for ambiguity.

Sometimes it is quite possible that there may be none of the 6 planets listed from 2 to 7 above. Then there will be no sub period at all in that dasa and the whole period will be ruled by a single planet, that is the dasa lord himself.

Now the question of proportion.

The fractions should not be taken as final, as planets in one group will get the same fraction. The total dasa should be distributed to the eligible sub-period lords finding out the LCM.

Let us say it is the Moon's dasa for a period of 7y 0m which is 84 months and the Moon has planets with reference to her, as under.

Moon as dasa lord : 1/1

Jupiter in 5th from the Moon : 1/3

Sun in 7th from the Moon : 1/7

Mars in 4th from the Moon: 1/4.

The LCM of these fractions is 84. The 4 sub periods in the Moon's dasa should be known thus. Divide 84 by the respective fraction's divider and multiply the quotient by the respective dividend. Add up all the numerators, as under.

(84 + 28 + 12 + 21) divided by 84 = 145/84

Now, multiply the whole dasa, i.e. 84 months by the concerned numerator, viz. 84, 28, 12 and 21 and divide by the figure denoting the sum total of the numerators. The answers will be:

The Moon	=	84 x 84 divided by 145	= 48.66 months
Jupiter	=	28 x 84 divided by 145	= 16.22 months
Sun	=	12 x 84 divided by 145	= 06.95 months
Mars	=	21 x 84 divided by 145	= 12.17 months

The total period of 84 months or 7 years in the Moon's dasa will be ruled as above in the example case.

The same method of distribution of sub periods applies to dasa periods under Amsayu, Pindayu and Nisargayu.

There are schools of thought that distribute the sub periods in these dasas in a simple manner, to the strongest planets in Kendras, Panapharas and Apoklimas respectively. There are no clear hints on this, whether planets in all kendras etc. will get their sub periods. This method however does not seem to receive wide approval. The most logical thing is to distribute sub periods with the help of common denominators (or "Samachchedana"

system as explained in the current chapter).

अथाष्टकवर्गफलानि ।

अथाष्टवर्गवाक्यानि सूर्यादीनां यथाक्रमम् ।
गृहप्रभृति संस्थानं निर्दिशेदक्षरक्रमात् ॥ ७ ॥
राशीचक्रं लिखेद्भूमौ संयोज्याक्षरसंख्यया ।
शून्याक्षरेण दशमं निर्दिशेदक्षरक्रमात् ॥ ८ ॥
सूर्यादिलग्नपर्यंतमेतैर्वाक्यैर्विनिर्दिशेत् ।
क्षिप्तैस्त्वष्टकवर्गेषु ग्रहाणां च पृथक् पृथक् ॥ ९ ॥
दशा द्वादशसञ्छिन्ना योजयेत्तत्र तत्र भे ।
ग्रहादीनां फलं ज्ञात्वा निर्दिशेच्च पृथक् पृथक् ॥ १० ॥

7 - 10. Now the Vakyas for the various Ashtaka Vargas. Draw a Rasi diagram on the ground and mark the benefic points for the ascendant, the Sun and other planets, as stated in the initial slokas of the previous chapter. "Soonya" means 10 (as stated in sloka 3, chapter 8). Add up the figures in the 12 signs and keep the Ashtaka Varga charts of the various planets aside (after performing the two reductions concerned).

एकादिरेखाफलानि ।

दशायाः शून्यभागे तु शत्रुनीचगृहेषु च ।
व्याध्यधःवदुः खरोगादीलुभते नात्र संशयः ॥ ११ ॥
एकद्वित्रिफलं यस्मिन्धनधान्यपरिक्षयः ।
चत्वारि मध्यमानि स्युर्दशा तस्य तु मध्यमा ॥ १२ ॥
पंचकादिगुणाधिक्यमष्टकं सर्वसिद्धिदम् ।
स्वर्क्षोच्चोपचयस्थाने फलमेतदुदाहृतम् ॥ १३ ॥
जन्मकाले ग्रहा यत्र रेखा तत्र शुभं वदेत् ।
बिन्दुस्थाने फलं दुष्टं साम्यं बिन्दुफलं यदा ॥ १४ ॥

11 - 14. Results: (a) The dasa of a planet in enemy's sign or in debilitation with no benefic point will give diseases and grief. If the benefic points be between 1 and 3, the dasa of such a planet will cause destruction of wealth and grains. Four benefic points will yield moderate effects and the dasa of such a planet will also be moderate. Fulfilment of all desires will be caused by the planet with 5 to 8 benefic points.

(b) Benefic points (i.e. Rekhas) found at birth will bring

forth good effects through the concerned planets. Malefic points (i.e. Bindus) will cause evils. If there be equality between benefic and malefic points, the results will also be mixed in nature.

बिन्दुमध्ये कला शोध्या कलामध्ये च बिन्दवः ।
तच्छेषेण फलं ज्ञेयं शुभं वा यदि वाऽशुभम् ॥ १५ ॥
रेखाष्टके फलं पूर्णं पादोनं रससंख्यया ।
अर्द्धं रेखाचतुष्केण तदर्द्धं युगलेन च ॥ १६ ॥
एवं बिन्दुप्रभावेण फलं दुष्टं प्रजायते ।
समसंख्यं फलं साम्यं सामान्येन प्रकीर्तितम् ॥ १७ ॥
दशाप्रवेशमसये ग्रहो रेखाधिको यदि ।
तदा दशाफलं पूर्णं शुभं मिश्रं तथा भवेत् ॥ १८ ॥

15 - 18. (a) Reduce benefic points from the malefic points, or *vice versa*, as applicable. The remainder, being benefic or malefic will indicate benefic or malefic effects.

(b) With 8 benefic points, the good effects will be full. One fourth of good effects will decline with 6 benefic points. 4 benefic points will yield half of good effects. Only one fourth of good effects will remain with 2 benefic points.

(c) Malefic points this way will indicate commensurate malefic effects. (That is 8 malefic points will cause fully bad effects, 6 malefic points 3/4th etc.)

(d) If benefic and malefic points be in equal proportion, good and bad effects will also be equal. This is a general method of estimation.

(e) If benefic points are predominant at the time of commencement of a dasa, the effects for the dasa will be fully good. If there be a mix of benefic and malefic points, results will also be mixed.

Notes: (e) The exact moment when a dasa commences should be found, and the ascendant, planets etc. prevailing at that time should be worked out along with relative Ashtaka Varga charts. The benefic and malefic points referred to here are in the relevant horoscope.

पुनरेकादिरेखाफलानि ।
कष्टं स्यादेकरेखायां द्वाभ्यामर्थक्षयो भवेत् ।

त्रिभिः क्लेशं विजानीयाच्चतुर्भिः समता मता ॥ १९ ॥
पंचभिः परमानंदं षडिरर्थागमो भवेत् ।
सप्तभिः सकलं सौख्यमष्टभिः पूर्णकार्यकृत् ॥ २० ॥

19 - 20. Results for One or More Benefic Points: Again stated are effects relating to one or more benefic points (at the time of commencement of a Dasa). 1 indicates troubles, 2 loss of wealth, 3 anguish, 4 equality (of good and bad), 5 abundant happiness, 6 acquisition of wealth, 7 all-round happiness, and 8 complete achievement of the undertaking.

सर्वग्रहाणां रेखैक्यं कुर्यादिष्टदिने ततः ।
फलं शुभाशुभं ब्रूयात् तत्प्रकारोऽभिधीयते ॥ २१ ॥
सर्वग्रहाणां रेखैक्यं शक्रतुल्यं भवेद्यदा ।
तदा त्रिवर्गहानिः स्यात्तिथितुल्ये महाऽऽपदः ॥ २२ ॥
भूपतुल्ये भूपभयं नाशः सप्तदशे स्मृतः ।
अष्टादशे तु रेखैक्ये धनहानिश्च जायते ॥ २३ ॥
कुमतिर्बन्धुपीडा स्यात्तथा चैकोनविंशतौ ।
रेखैक्ये नखतुल्ये तु व्ययश्च कलहः स्मृतः ॥ २४ ॥
एकविंशतिसंख्यैक्ये दृदि दुःखं प्रजायते ।
पराभवस्त्वफलता दैन्यं चाकृतिसंख्यके ॥ २५ ॥
त्रयोविंशन्मिते प्रोक्ता हानिर्धर्मार्थयोरपि ।
अकस्माद्धनहानिः स्याच्चतुर्विंशन्मिते तथा ॥ २६ ॥
करस्थितस्य द्रव्यस्य हानिः स्यात्पंचविंशके ।
षड्विंशके तु कलहः समता धिष्ण्यसंख्यके ॥ २७ ॥
पिण्डे द्रव्यागमश्चैकोनत्रिंशे जनपूज्यता ।
त्रिंशन्मिते राजपूजा सुकृतं सुखसंयुतम् ॥ २८ ॥
एकत्रिंशन्मिते द्रव्यं सन्मानं च विशेषतः ।
दंततुल्यैः सर्वसिद्धिर्महालाभोऽमरैः समैः ॥ २९ ॥
चतुरधिकत्रिंशद्भी रेखाभिरभिसंस्थिता ।
सर्वसंपत्तिसिद्धिः स्यात्सर्वार्थानामतः परम् ॥ ३० ॥
रसशररेखा यावत्फलमुक्तं त्वष्टवर्गजं मुनिभिः ।
दिनजं फलं विचार्यं त्वनेन विधिना शुभाशुभं पुंसाम् ॥ ३१ ॥
दशाफलस्य ज्ञानाय तथा दिनफलस्य च ।
प्रोक्तो महाष्टको वर्गः शास्त्राच्च ब्रह्मयामलात् ॥ ३२ ॥

21 - 32. Results for Specified Day: This is dependant on

the Sarvashtaka Varga obtained for the day and time concerned. Add up the final benefic point of the planets (and the ascendant) for the day and estimate good and bad effects. If there be 14 benefic points, harm to three human pursuits, viz. Dharma, Artha and Kama (i. e. religious merits, wealth and desire) will occur; 15 will cause a great calamity; 16 danger from the king; 17 destruction; 18 loss of wealth; 19 evil disposition to self and harm to kinsfolk; 20 expenditure and quarrels; 21 grief; 22 insult, defeat, loss of undertaking, poverty; 23 loss of religious merits and wealth; 24 sudden loss of wealth; 25 loss of money on hand; 26 quarrel; 27 equal measure of good and bad; 28 advent of wealth; 29 honour; 30 royal honours, meritorious deeds and happiness; 31 wealth and special honours; 32 all-round acquisition; 33 huge gains; and 34 earning all kinds of wealth and fulfilments. This way, commensurate increases should be guessed upto 56 benefic points for the day concerned. (That is, from 35 benefic points onwards, these goods indications will gradually increase.) These effects for Dasas and specific days have been stated in *Brahma Yamala*.

द्विगुणफलकथनम् ।

स्वर्क्षोच्चोपचयस्थाने फलमेतदुदाहृतम् ।
पूर्वोक्तेनैव मार्गेण स्वाष्टवर्गः शुभो यदि ॥ ३३ ॥
फलानि द्विगुणान्यत्र दद्युः खेटा न चान्यथा ।
एवं द्वादशमूर्त्यादि स्वेस्वे स्थाने दशाफलम् ॥ ३४ ॥

33-34. Doubling of Effects: Planets in own sign, exaltation or in Upachaya (3rd, 6th, 10th and 11th) will cause a two-fold increase of the benefic effects stated for Ashtaka Varga so far. Otherwise not. In the same manner, planets according to their positional dignity will give results for the 12 Bhavas in the various dasas.

लग्नादिभावेषु विचार्याणि ।

मूर्त्तौ शरीरसंपत्तिमंगोपांगनिरूपणम् ।
सत्यसौभाग्यवित्तं च द्वितीयस्थानतो विदुः ॥ ३५ ॥
स्वरं सत्त्वं विक्रमं च भ्रातृस्थानं तृतीयके ।
सुखं बंधुगृहं चैव मातृचिंता चतुर्थके ॥ ३६ ॥

स्वभावं बुद्धिविस्तारं च पंचमे ।
ज्ञातिशत्रुक्षतादीनां शत्रुस्थाने निरीक्षयेत् ॥ ३७ ॥
प्रवासं दारसौभाग्यं सप्तमस्थानतो विदुः ।
आधिं व्याधिं मृतिं नाशमष्टमे परिचक्षते ॥ ३८ ॥
भाग्यस्थान गुरुस्थानं धर्मस्थानं च तद्विदुः ।
कर्मवृत्तिं तु दशमे प्रतापं पौरुषं श्रुतिः ॥ ३९ ॥
कीर्तिश्च जायते तत्र दृष्टादृष्टनिरूपणम् ।
ऐश्वर्यमर्थलाभं च एकादशगृहात्फलम् ॥ ४० ॥
द्वादशं च व्ययस्थानं पापस्थानं प्रचक्षते ।
शरीरनाशं देहं च व्ययस्थाने विचिंतयेत् ॥ ४१ ॥

35 - 41. Indications of the Ascendant & Other Bhavas: The ascendant indicates physical features, limbs etc.

The 2nd house - truth, good fortunes and wealth;

3rd house - voice, strength, valour and co-born;

4th house - happiness, relatives and mother;

5th house - disposition, intelligence and its expansion (i.e. learning);

6th house - enemies, injuries etc.,

7th house - living in a distant land, fortunes (or happiness) through wife;

8th house - mental distress, diseases, death and destruction;

9th house - fortunes, preceptor and religious merits;

10th house - livelihood, valour, achievement related to four human ends, knowledge of Sastras, fame, and description of present and future births;

11th house - lordship, and financial gains;

12th house - expenditure, sinful deeds, and decaying of the physique.

Notes: An elaborate list of house-wise significance has been given in my notes in *Hora Sara*. Interested readers may pursue the said work, apart from the notes given in chapter 6 dealing with effects of Bhavas.

ग्रहस्थितिवशात्फलविचारः ।
एवं द्वादशभावेषु चिंतयेन्मतिमान्नरः ।
पापान्वितास्तु ये भावास्ते भावा नाशतां ययुः ॥ ४२ ॥
सौम्याः सिद्धिकरा ज्ञेया मिश्रा मिश्रफलप्रदाः ।

षष्ठाष्टमव्ययस्थैश्च विपरीतं शुभाशुभैः ॥ ४३ ॥
मित्रोच्चभवनस्थश्चेत्पापोऽपि शुभमृच्छति ।
अरिनीचगतो मूढः शुभोऽपि क्रूरतामियात् ॥ ४४ ॥
एवमादिफलैः सार्द्धं दशाफलमुदीरयेत् ॥ ४५ ॥

42 - 45. Estimation of Planetary Effects due to Positions: (a) Thus should the wise decide about the 12 houses. Those houses that are associated with malefics will cause destruction of effects thereof while benefics promote their fruition. Association of mixed planets will cause mixed effects.

(b) In relation to 6th, 8th and 12th houses, benefics and malefics will cause reverse effects. That is benefics in these houses will cause bad effects while malefics will cause good effects.

(c) Good effects in general will follow the positions of planets though they may be malefics by nature, provided they are in friendly or exaltation signs.

(d) Benefics if in inimical signs or in combustion will turn malefic.

All these should be understood while dealing with effects of dasas of planets.

रव्यादिग्रहवशाद्विचार्याणि ।
आत्मप्रभावशक्तिश्च पितृचिंता रवेः फलम् ।
मनोबुद्धिप्रसादं च मातृचिंता मृगांकतः ॥ ४६ ॥

46. The Sun & the Moon: The Sun indicates the energy of one's soul, and father while the Moon indicates mind, happiness and mother.

Notes: The present text briefly gives some important indications of the planets. We may add, for the benefit of the readers, some more useful indications which we commonly need.

In preparing the list of significance of the various houses and planets, I have taken special care to give such tips, which are only logical and are based on instructions from reliable works expounded by sages of remote past. It must be mentioned here that even some recent Sanskrit compilations had made a mess of things here and there. To just cite some examples, one particular text attributes "handsome looks" to Saturn (whereas he is ugly, lame and emaciated by all established standards!) and notes

Saturn as a Brahmin (whereas he is described as "an outcast, a washerman" & *C*). The Moon is ruler of Brahmins for she specifically the appellation "Dvijadhipa" as found in various Sastras.

Some texts state that the Sun rules skin and spleen which is wholly in variance with the truth. Mercury is the planet that rules skin and Jupiter is the ruler of spleen (liver and stomach). The Sun getting involved in causing disorders of spleen and skin is a different matter. By obtaining a certain position, any planet may be able to cause specified diseases or other events, beyond their reign. If Mercury is capable of causing death of father, it should not mean that he is a or the ruler of father Such indications should be profitably understood, based on original classical text books and *intelligible* works of the recent past.

The Sun rules spiritual power, radiance, bald patches on head, bones, heart, eyes, political and governmental positions, royal service, punishments and gains from the government, physical splendour, enmity with father and with progeny, paternal relatives, paternal properties, fame, devotion to Lord Siva, medicines, fire, poison, gold, hills, forests, caves and the like.

The Moon rules sleep, food, females, blood, facial features, eye sight, maternal relatives, maternal properties, water, salt, medicinal herbs and plants, robes, ornaments, silver, gems, one's character, diseases of the mind, milk, fruits, fickle-mindedness, mental calibre, frequent changes of place, rulership, association with learned people, fondness for sexual pleasures, fishing, voyages etc.

भ्रातृसत्त्वं गुणं भूमिं भौमेन तु विचिंतयेत् ।
प्रज्ञावाग्धर्मविज्ञानं बुधेनैव विचिंतयेत् ॥ ४७ ॥

47. Mars & Mercury: (a) One's co-born, energy, virtues and landed properties come under Mars.

(b) Knowledge in general, speech and knowledge of Sastras are ruled by Mercury.

Notes: (a) Mars additionally rules courage, heroic deeds, blood, physical energy, begging, trouble from thieves, injury, accidents etc., crimes such as raping, thieving and smuggling;

controversies, litigations, family divisions, under-ground wealth, enmity with others, generous disposition, revengefulness, anger, youthful appearance, aggressiveness, disappointments and dangers in marriage, illicit connections outside wedlock, acquisition of illicit offspring, violent end, immovable properties etc. Mars also governs menstrual problems, miscarriage, abortion.

(b) Mercury rules maternal uncle, maternal aunt, cousin, step-mother, nephew, niece, greenery, knowledge, intelligence, memory, skin, sweating, lungs, throat, nose, tongue, arms, legs, brain, speech, stammering, taste, nerves, thought-reading, acquisition of twins, adoption of a child, comical disposition, jealousy, vain boasting, sycophancy, gambling, showiness, jugglery, losing trust, cheating, education, high degree of scholarship, mathematics, meditation, sports, physical exercises, Hata Yoga, research studies, fine arts, argument skills, consciousness, uttering falsehood, giving false witnesses, study of Sastras, devotion to Lord Vishnu, authorship, winning scholarships, honorary titles and awards for intellectual achievements, skill in magic, Mantras and Puranas, recovery of lost articles, and the like.

छत्रवाहनकीर्तिं च बहुवर्णांबराणि च ।
गुरुणा देहपुष्टिं च बुद्धिपुत्रार्थसंपदः ॥ ४८ ॥

48. Jupiter: Umbrella (i. e. royal status), conveyances, fame, multi-coloured robes, large intestines, physical energy, intelligence, sons (i. e. children) and wealth are ruled by Jupiter.

Notes: Jupiter additionally rules teachers, giving advices like an elderly and mature person, elder brothers and sisters, ears, liver, belly, digestion, tending to grow fat, legal and insurance matters, magnanimous disposition, genuine Tantrik performances, faithfully following orthodoxy, performing Vedic sacrifices, giving food to the needy, study of religion, law and Sastras, divine grace, fortunes, prosperity, providence in spending, high degree of scholarship, speculations, benevolence, losses on account of floods and rains, meteorology, skill in delivering excellent words and speeches, fame, horses, elephants, ivory etc. For females, Jupiter rules happiness concerning husband.

शुक्रं विवाहकर्माणि भोगस्थानं च वाहनम् ।
वेश्यास्त्रीजनगात्राणि शुक्रेणैव निरीक्षयेत् ॥ ४९ ॥

49. Venus: Marriage, place of enjoyment, conveyances, prostitutes and female's body (features) are indicated by Venus.

Notes: Venus further rules spouse, sexual organs and enjoyments, sexually transmitted diseases, kidneys, urinary passage, weak eye-sight, illicit connections outside wedlock, addiction to vices, liquor, drugs and the like, ability to give advices, ministerial position, preceptorship, winning over even men of great learning, ease, luxuries and pleasures in general, lavish spending, general happiness, proficiency in various arts including dance, songs, lyrics, poetry and literature, skill in beautification, trading activities, in-laws, ornaments, special taste for flowers, scents and the like, conveyances, properties, ancient and modern medicines, proficiency in powerful Mantras like Maha Mrityunjaya Mantra, Mrita Sanjivani Vidya (giving life to the dead) etc.

आयुष्यं जीवनोपायं दुःखशोकमहद्भयम् ।
सर्वक्षणं च मरणं मन्दैनैव निरीक्षयेत् ॥ ५० ॥

50. Saturn: Life-span, means of livelihood, grief, great fear, loss of everything, and death are denoted by Saturn.

Notes: Additional indications of Saturn are grief, servitude, enmity with father, acquisition of twins, adoption of a child, obstacles in undertakings, elders in the family, step-father, nails, hair, teeth, facial wrinkles, lust for eating and sexual pleasures, sexual incapacity, hunting, slaughtering, conspiracy, desire to join elderly and base women, unusual sexual habits, giving up family order or responsibilities, dishonouring one's father, asceticism, Buddhism, more labour and less rewards, space missions, space studies, associations with mean females (or males as the case may be), rectum, small intestines, imprisonment, confusion, distress, diseases, miserliness, foolish planning, impure character, indolence, indigence, lack of genuineness, receiving gifts and help from others out of pity, etc.

बलहिना ग्रहा ये स्युर्जन्मकाले नृणां सदा ।
ग्रहोक्तफलहीनाः स्युर्विपरीतं शनेः फलम् ॥ ५१ ॥
स्वेषु स्वेष्वष्टवर्गेषु ग्रहोक्तफलमादिशेत् ।
अष्टवर्गादृते तस्मिन् दशा ज्ञातुं न शक्यते ॥ ५२ ॥

51 - 52. (a) Planets bereft of strength at birth will give weak results concerning their rulerships.

(b) In case of Saturn, the rule is to be reversed.

(c) Results due to planets should be declared with the help of that planet's Ashtaka Varga.

(d) A planet's dasa effects cannot be understood without its Ashtaka Varga.

Notes: (a) Planets that enjoy strength will give results of their significance in an increased manner. With weakness they will be adverse.

For example, strong Venus will give happy marital life, ornaments etc. If he is weak, marital life will lead to unhappiness. If Mercury is strong, the native will be quite intelligent, learned, so on and so forth. Weak Mercury will spoil these indications and cause ill-health concerning lungs, skin etc. Similarly, for all other relevant planets. Jupiter with strength will bestow good fortunes, easy acquisition of progeny, virtuous progeny, wealth and the like. Jupiter without strength will reduce these.

(b) The exception concerning Saturn applies only to some of the negative indications meant for him, particularly like grief. That is, if Saturn is weak, he will not cause much grief. However, when life-span is the issue to be scanned through Saturn, he should be strong enough to give long life. If he is weak, one will only be short-lived.

(c) This can be understood with the help of clues given concerning Ashtaka Varga. More favourable AV points in the sign occupied by a planet in its AV will be helpful; more malefic points will be harmful and will not promote such indications.

(d) This stresses the importance of Ashtaka Varga and particularly applies to Ashtaka Varga dasa, and generally to the other constituent dasas of Moola dasa scheme, like Amsayu. **Applying Ashtaka Varga to Vimsottari and others do not in general prove fruitful, except by a fluke chance.** In fact, the references to dasas made in the present work are to Moola

dasa and not to Vimsottari. This does not mean that Vimsottari was not in existence in the 16th century and this also does not mean that Parasara was a later authority.

अथ गोचराष्टकवर्गफलम् ।

नव रेखा लिखेत्प्राच्यास्तिर्यग्रेखास्त्रयोदश ।
षण्णवत्येव कोष्ठानि चक्रं भिन्नाष्टकं पुनः ॥ ५३ ॥
रविमन्दगुरूणां च शुक्रभौमबुधस्य च ।
शीतांशुलग्नयोश्चैव गोचराष्टकवर्गके ॥ ५४ ॥
आदित्यस्थितराशेश्च तमारभ्याष्टकोष्टके ।
आदित्यादिग्रहाणां च सप्तानां लग्नकस्य च ॥ ५५ ॥
तत्तद्वाक्योक्तबिन्दूंश्च प्रसार्य च वदेत्फलम् ।
पश्चिमादिषु कोष्ठेषु प्रागाद्यन्तेषु चैव हि ॥ ५६ ॥
दक्षिणाद्युत्तरांतश्च मार्त्तण्डाद्यष्टके फले ।
एवं चंद्रस्य राशिं च समारभ्याष्टकोष्ठके ॥ ५७ ॥
तत्तद्राशिफलं चैव वदेदष्टकवर्गके ।
एवं द्वादशराशीनां ग्रहस्थितिवशाद्बुधः ॥ ५८ ॥
यद्भजस्य तु यद्भावे फलं ज्ञेय यथा तथा ।
तत्तद्राशीन्समारभ्य तद्गृहाद्यष्टकस्य च ॥ ५९ ॥
वाक्योक्तबिन्दून् प्रस्तार्य फलं ज्ञात्वा वदेद्बुधः ।
बिन्दुहीने तु दुःखादीन् विषशस्त्रादिवाक्यतः ॥ ६० ॥
फलाधिक्ये तु कोष्ठे तु पञ्चमाधिक्यवाक्यतः ।
शत्रुनीचगृहं त्यक्त्वा व्ययषष्ठाष्टमं तथा ॥ ६१ ॥
पापानामुपचयं ज्ञात्वा शुभानां षट्त्रिकांस्तथा ।
ज्ञात्वैवं बिन्दुरेखां च वदेदेवं फलं बुधः ॥ ६२ ॥
मध्यादिवाक्यसंप्रोक्तं फलं चैवं वदेत्तथा ।
मध्यात्फलाधिके लाभो लाभः क्षीणफले व्ययः ॥ ६३ ॥
यस्य व्ययाधिकं लग्नं भोगवानर्थवान् भवेत् ।
एवं फलं ग्रहाणां तु मासजं दिनजं वदेत् ॥ ६४ ॥

53 - 64. Gochara or Prastara Ashtaka Varga: (a) Draw 9 vertical lines from south to north and 13 horizontal lines from east to west, getting a diagram consisting of 96 columns. Commencing from the sign occupied by the Sun, mark the benefic points contributed by the 7 planets and the ascendant in the descending order of the Sun, Saturn, Jupiter, Venus, Mars,

Mercury, the Moon and ascendant from left to right. Add up all the points from top to bottom which will indicate total benefic points (without reductions) in each sign. This way spread the AV points for the Moon and the others for all the 12 signs.

(b) The results of a planet due to a Bhava should be foretold based on the benefic points obtained by the planet in that particular sign.

(c) The bhavas devoid of benefic points will cause grief and trouble from poison and weapons.

(d) Auspicious effects will follow the obtainment of 5 or more benefic points. This does not apply to planets placed in the 6th, 8th, 12th houses, in debility or in inimical signs, to malefics in Upachaya (3rd, 6th, 10th and 11th) and benefics in the 3rd and 6th houses.

(e) The 11th house having more benefic points than the 10th house will cause more gains provided the 12th house has lesser number of benefic points.

(f) If the ascendant has more benefic points than the 12th house, the native will enjoy pleasures and wealth.

This way, effects of planets for months and days should be understood.

Notes: The Kakshya order suggested by certain texts differs from the one given by our text. Other texts suggest the order as Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon and the ascendant.

The order given by our text is the same as seen in works like *Parasara Hora* and *Mana Sagari Padhdhati*.

In our text, the word "Bindu" in the present 12 slokas denote benefic points and not malefic points. In fact many South Indian texts use the term Bindu for benefic point and Rekha for malefic point.

सूर्याष्टकवर्गफलविचारः ।

आदित्याष्टकवर्गं च निक्षिप्याकाशचारिषु ।
अर्कस्थितस्य नवमो राशिः पितृगृहं स्मृतम् ॥ ६५ ॥
तद्राशिफलसंख्याभिर्वर्द्धयेद्योगपिण्डकम् ।
सप्तविंशोद्धृतं शेषं नक्षत्रं याति भानुजः ॥ ६६ ॥
तस्मिन्काले तस्य भावस्यार्तिं विनिर्दिशेत् ।

तस्मिन् काले पितुःक्लेशो भवतीति न संशयः ॥ ६७ ॥
तत्त्रिकोणगते वापि पिता पितृसमोऽपि वा ।
मरणं तस्य जानीयाद्दशाछिद्रेषु कल्पयेत् ॥ ६८ ॥

64 - 68. The Sun's AV: (a) Note down the planets at birth in the Sun's Ashtaka Varga along with the unrectified favourable points obtained (in the Sun's BAV).

(b) The 9th sign from the Sun denotes one's father. Multiply the favourable points found in the said 9th by the figure denoting the Sodya Pinda of the Sun. Divide the resultant sum by 27. The remainder will be the Nakshatra (counted from Aswini) which when transited by Saturn will give troubles to father. The nature of trouble will correspond to the Bhava indicated by the transit Sun at that time.

(c) Transit Saturn in the 5th or 9th sign with reference to the said Nakshatra will cause death of father or someone equal to father.

अर्कात्तु तुर्यगे राहौ मन्दे वा भूमिनन्दने ।
गुरुशुक्रेक्षणमृते पितृहा जायते नरः ॥ ६९ ॥

69. If the 4th house from the Sun is transited by Saturn, Rahu or Mars, bereft of the aspect of transit Jupiter or Venus, one's father will face death.

लग्नाच्चन्द्राद्गुरुस्थाने याते सूर्यसुते यदि ।
पित्रोर्नाशं तदा कालवीक्षितें पापसंयुते ॥ ७० ॥
दशानुकूलकालेन योजयेत्कालवित्तमः ।
लग्नात्सुखेशराशीशदशायां च पितृक्षयः ॥ ७१ ॥

70 - 71. Saturn's transit in the 9th from the ascendant or the Moon will cause death of parents provided he is associated with malefic aspects or company. The operating dasa periods should also be considered in this regard. The dasa of the 4th lord from the ascendant will cause loss of father.

सुखनाथदशायां तु बहुप्राप्तेश्च संशयः ।
पितृजन्माष्टमे जातस्तदीशे लग्नगेऽपि वा ॥ ७२ ॥
तेनैव पितृकार्याणि कारयेन्नात्र संशयः ।
सुखेशे लाभलग्नस्थे चन्द्रलग्नाद्विशेषतः ॥ ७३ ॥

पितृग्रहसमायुक्ते जातः पितृवशानुगः ।
तेनैव पितृकार्याणां कर्मशेषं समापयेत् ॥ ७४ ॥

72 - 74. (a) The dasa of the 4th lord (in Moola dasa, particularly AV dasa) coinciding with such transit as above will cause death of father.

(b) Note if the native's ascendant is the 8th from his father's natal ascendant. Or if the said 8th lord of the father is in the native's birth ascendant. As a result, one will perform final rites to his father. (That is, he will perform such duties.)

(c) The 4th lord in the 11th or the ascendant in the company of the planet signifying father denotes that the native will follow the foot-steps of his father and will perform the last offices of his father. This is more so when the Yoga occurs with referene to the Moon sign. (That is the lord of the 4th from the Moon placed with the Moon or in the 11th from the Moon with the signifying planet.)

पितृजन्मतृतीयर्क्षे जातः पितृधनाश्रितः ।
पितृकर्मगृहे जातःपितृतुल्यगुणान्वितः ॥ ७५ ॥
तदीशे लग्नसंस्थेऽपि पितृश्रेष्ठो भवेत्सुतः ।
सूर्याष्टवर्गे यच्छून्यं मासं संवत्सरं प्रति ॥ ७६ ॥
विवाहव्यवहारादि मासेऽस्मिन्वर्ज्जयेत्सदा ।
कलहायासदुःखानि शून्यमासे भवन्ति च ॥ ७७ ॥

75 - 77. (a) The native will beget father' wealth if his natal ascendant is in the 3rd counted from his father's natal ascendant.

(b) One will be as virtuous as his father if his natal ascendant is identical with the 10th from his father's ascendant.

(c) The 10th lord of one's father being in the natal ascendant (of the native) will make one excel his father.

(d) The month and year denoted by the sign with no favourable points in the Sun's Ashtaka Varga should be avoided for marriage, legal suits etc. In such months, quarrels, diseases and grief will come to pass. (Year is denoted by the transit of Jupiter and the month by the Sun.)

एवमादिफलं ज्ञात्वा मासं प्रति समाचरेत् ।
संशोध्य पिण्डं सूर्यस्य रन्ध्रमानेन वर्द्धयेत् ॥ ७८ ॥

द्वादशादिदृताच्छेषं मेषादि गणयेत्पुनः ।
तस्मिन्मासे मृतिं विन्द्यात्तत्त्रिकोणगतेऽपि वा ॥ ७९ ॥
सूर्यादि कल्पयेत्त्वन्ये परतो भास्करे मृतिः ।
विशेषं भावसूत्रेऽग्रे पितुर्दायादिकं दिशेत् ॥ ८० ॥

78 - 80. (a) These effects should be understood on a monthly basis.

(b) Multiply the Sodya Pinda of the Sun by the favourable points found in the 8th from the Sun in his Ashtaka Varga. Divide the product by 12 and find out the month from Aries with the help of the remainder. Death (of father) will occur with the combined indications of the Sun and other planets. Special treatment of this aspect is being made in the chapters ahead.

चन्द्राष्टकवर्गफलम् ।

चन्द्राच्चतुर्थतो मातुः प्रासादग्रामचिन्तनम् ।
चन्द्राष्टवर्गं निक्षिप्य शून्यराशिगते विधौ ॥ ८१ ॥
तन्नक्षत्रं परित्यज्य शुभकर्माणि कारयेत् ।
चन्द्राष्टमेशनक्षत्रत्रितयेषु विशेषतः ॥ ८२ ॥
आयामव्याधिदुःखादि लभते नात्र संशयः ॥ ८३ ॥
चन्द्रात्सुखफलात्पिंडं वर्द्धयेच्छोध्य पूर्ववत् ।
शेषमृक्षे शनौ याते मातृहानिं विनिर्दिशेत् ।
तत्त्रिकोणेषु वा केचिद्दशाछिद्रेषु कल्पयेत् ॥ ८४ ॥
चंद्रालग्नात्सुखस्थाने भौमे वा भास्करात्मजे ।
दृश्यते वा तयोः स्थानं पूर्वोक्ते कालसंगते ॥ ८५ ॥
तदभावे स्वयं मृत्युर्देशांतरगतेऽपि वा ।
चंद्रात्सुखेऽष्टमे सारे त्रिकोणे दिवसाधिपे ॥ ८६ ॥
मातुर्वियोगमस्तीति निर्दिशेल्लग्नतः पितुः ।
पितुर्वा मातृचिंतायां भास्करादि प्रकल्पयेत् ॥ ८७ ॥

81 - 87. The Moon's Ashtaka Varga: (a) Mother, residential house, and the place of living should be considered through the 4th house counted from the Moon.

(b) When the Moon transits a sign containing no benefic points in her AV, auspicious functions should be avoided in such Nakshatras.

(c) Note the Nakshatra occupied by the lord of the 8th from the Moon sign. When the Moon transits in 3 Nakshatras

therefrom (including the one under consideration), troubles, diseases and grief will come to pass.

(d) Multiply the Sodya Pinda of the Moon by the benefic points found in the 4th from her natal position in her Ashtaka Varga. Expunge the multiples of 27. Saturn's transit in the resultant Nakshatra or a trine therefrom will kill one's mother. Some look for the end of the operating dasa at this point of transit.

(e) At the time a dasa concludes, the transit of Mars or Saturn in the 4th from the Moon or the ascendant will kill the mother. If by that time the native has already lost his mother, his own life will be endangered in a foreign land.

(f) The 4th or 8th from the Moon transited by Mars while the Sun transits 5th or 9th from the Moon will cause the death of mother. Similar transits with reference to natal ascendant will kill one's father.

(g) This way, one's parents should be understood through the Sun and others.

अथ भौमाष्टकवर्गफलम् ।

भौमाष्टवर्गे संचित्य भ्रातृविक्रमधैर्यकम् ।
भौमस्थितस्य सहजो राशिर्भ्रातृगृहं स्मृतम् ।
त्रिकोणशोधनं कृत्वा यत्र भूयांसि तत्र च ॥ ८८ ॥
भूमिर्भवति भार्या वा ग्रहगेहोऽथवा यदि ।
भौमोऽपि बलहीनश्चेद्दीर्घायुर्भ्रातरो भवेत् ।
फलानि यत्र क्षीयंते तत्र भूमिहराः स्मृताः ॥ ८९ ॥
तद्राशिफलसंख्यैश्च वर्द्धयेच्छोध्य पूर्ववत् ।
शेषमृक्षं शनौ याते भ्रातृहानिर्विनिर्दिशेत् ॥ ९० ॥

88 - 90. Ashtaka Varga of Mars: (a) From this, one's co-born, valour and firmness be understood. The 3rd sign from Mars is the place denoting one's co-born.

(b) Perform trinal reduction for the BAV of Mars. When Mars transits such signs having more favourable points, gains of lands, woman, house and relative be foretold. The transit of Mars in signs bereft of benefic points in his AV will harm these indications.

(c) Though Mars may be weak, more number of benefic points (in the 3rd from Mars) in his BAV will cause long life to co-

born.

(d) Loss of landed properties will come to pass with the transit of Mars in a sign having no favourable points at all.

(e) Multiply the favourable points in the 3rd from Mars by the Sodya Pinda of Mars and expunge multiples of 27. Saturn's transit in the relevant Nakshatra (counted from Aswini) will harm one's co-born.

अथ बुधाष्टकवर्गफलम् ।

बुधात्तुर्यं कुटुंबं च धनपुत्रादिमातुलाः ।
तत्पंचमे मंत्रविद्यलिपिबुद्ध्यादि वितयेत् ॥ ९१ ॥
बुधाष्टवर्गं संशोध्य शेषमृक्षं गते शनौ ।
बंधुमित्रविनाशादीलभते नात्र संशयः ॥ ९२ ॥

91 - 92. Mercury's Ashtaka Varga: (a) The 4th sign from Mercury denotes one's family, wealth, progeny and maternal uncles. The 5th place from Mercury indicates Mantra Vidya (proficiency in sacred spells), writing and intelligence.

(b) Take the BAV of Mercury. Multiply the Sodya Pinda of Mercury by the net favourable points in the 4th sign counted from Mercury and expunge the multiples of 27. The resultant Nakshatra counted from Asvini when transited by Saturn will harm the native's kinsfolk and friends (i. e. loss of friendship).

Notes: (a) Mercury does not indicate progeny. My feeling is "*Putradi*" in the original should read as "*Mitradi*" meaning progeny etc.

गुर्वष्टकवर्गफलम् ।

जीवात्पंचमतो ज्ञानं पुत्रधर्मधनादिकम् ।
गुरोरष्टकवर्गेषु संतानमपि कल्पयेत् ॥ ९३ ॥
गुरुस्थितसुतस्थाने यावता विद्यते फलम् ।
शत्रुनीचगृहं त्यक्त्वा तावंतश्च सुताः स्मृताः ॥ ९४ ॥

93 - 94. Jupiter's Ashtaka Varga: (a) Counted from Jupiter, the 5th denotes wisdom, sons (i. e. progeny), religion, wealth etc. From Jupiter's BAV, progeny should be estimated.

(b) The number of children will be equal to the net favourable points in the 5th counted from Jupiter in his Ashtaka Varga provided Jupiter is not in debility or in an enemy's sign.

संख्या नवांशतुल्या वा तदीशस्याथवा पुनः ।
सुतभेशनवांशैश्च समाना वापि कल्पयेत् ॥ ९५ ॥
गुरोरष्टकवर्गेषु शोध्य शेषफलानि च ।
क्रूराश्रितफलं त्यक्त्वा शेषास्तस्यात्मजाः स्मृताः ॥ ९६ ॥

95 - 96. Else, one of the following can indicate the number of children the native will have.

(a) The number of Navamsas attained by the lord of the 5th counted from Jupiter.

(b) The number of Navamsas covered by the lord of the 5th from the natal ascendant.

(c) The number of net favourable points after the two reductions in the 5th from Jupiter in his BAV. In this count, the points contributed by malefics should be excluded.

व्ययार्थसुतसंस्थैश्च पापैः स्यात्क्षीणसंततिः ।
गुरोरष्टकवर्गेषु सुतराशिस्थितं समम् ॥ ९७ ॥
अल्पात्मजः स विज्ञेयो गुरौ पंचमगेऽपि वा ।
तदीशयोगदृष्टे वा तदा पुत्रान् समादिशेत् ॥ ९८ ॥
एतैर्बहुप्रकारैश्च कल्पयेत्कालवित्तमः ।
बहुलक्षणसंयोगे तदा तस्मिन् समादिशेत् ॥ ९९ ॥
वंशक्षयादियोगश्च पुरस्ताद्वक्ष्यते मया ।
पूर्वोक्तलक्षणेनात्र वंशभर्तुः समादिशेत् ॥ १०० ॥

97 - 100. (a) Malefic planets in the 12th, 2nd and 5th houses from the ascendant will cause loss of children. The loss will correspond to the 5th counted from Jupiter in his Ashtaka Varga. (That is, so many children will die as the number of net points contributed by malefic planets.)

(b) Jupiter in the 5th house from the ascendant will give less number of children. But if he is, in the process, related to the lord of the said 5th house, one will have (more) children.

(c) Astrologers have thus derived numerous combinations to assess the number of children. Where there are many such positive indications, predict more number of (surviving) children.

शुक्राष्टकवर्गफलम् ।

भृगोरष्टकवर्गं च निक्षिप्याकाशचारिषु येषु येषु
फलानि स्युर्भूयांसि किल तत्र तु ॥ १०१ ॥

भूमिं कलत्रं वित्तं च तद्देशे निर्दिशेन्नृणाम् ।
शुक्राज्ञामित्रतो लब्धिर्दा रेशान्वितदिग्भवा ॥ १०२ ॥

101 - 102. Ashtaka Varga of Venus: (a) Note down the BAV of Venus with planets as at birth. The directions corresponding to the signs with more number of favourable points will be the source of gain of lands, spouse and wealth.

(b) One's spouse will hail from the direction indicated by the 7th sign or its lord counted from Venus.

दाराधिपस्थितं क्षेत्रं दारजन्मर्क्षकं विदुः ।
तस्योच्चनीचराशौ वा केचिदिच्छन्ति तद्विदः ॥ १०३ ॥
तस्यांशकत्रिकोणे वा भार्याया जन्मभं वदेत् ।
लग्नेन्द्वोर्भाग्यभं जन्मलग्नभं परिकीर्तितम् ॥ १०४ ॥
तयोः समागमर्क्षं च कल्पयेत्तत्र बुद्धिमान् ।
स्वर्क्षेत्रस्वोच्चगो वाऽपि स्वमित्रर्क्षगतोऽपि वा ॥ १० ५ ॥
स्वमित्रांशगतो वापि वक्तव्यं दारलक्षणम् ।
शुक्रज्ञामित्रतो लब्धिस्त्रिकोणादेशदिक्स्त्रियाः ॥ १०६ ॥

103 - 106. (a) The natal Moon sign of the spouse will correspond to the sign occupied by the 7th lord counted from the ascendant. Some consider the sign where the 7th lord can obtain his exaltation or *debility*.

(b) The sign that is trinal to the 7th in Navamsa can be the natal Moon sign of one's spouse.

(c) The sign which is the 9th from the natal ascendant or from the Moon can be the Moon sign of one's spouse. The wise should estimate the possible Moon sign of the spouse unifying these rules.

(d) The quality, disposition etc. of the spouse should be understood based on the 7th lord's being in own sign, exaltation, friendly sign or friendly Navamsa. (The "7th lord" can suitably be replaced by Venus.)

(e) One will gain a spouse from the direction indicated by the 7th sign or its trine as counted from Venus.

प्रोक्तराशिर्यदा दारजन्मर्क्षं सन्ततिस्तदा ।
अनुक्तराशिजन्मर्क्षमस्ति चेन्नास्ति संततिः ॥ १०७ ॥
भृगुदारेशयुक्तर्क्षं फलसंख्याः स्त्रियो विदुः ।

क्षेत्रस्त्रीग्रहणे साम्यं नृपस्य द्विगुणं तथा ॥ १०८ ॥

107 - 108. (a) There will be birth of children if the Moon sign of the spouse is one of the above-mentioned ones. Should the birth of the spouse be in another sign than these, there will be no progeny (through that woman).

(b) One will have so many number of wives corresponding to the net favourable points (after reduction) in the sign occupied by Venus or the 7th lord. This number should be doubled in case of kings.

मन्दांशे मन्दसंयुक्ते मंदक्षेत्रेऽथ वा भृगौ ।
नीचांशे पापसंयुक्ते नीचस्त्रीभोगमिच्छति ॥ १०९ ॥
मेदिनीतनयभागनिवासी मेदिनीभवसदाल्ययुक्तः ।
मंगलेक्षणयुतो भृगुपुत्रोऽत्यंतसुंदरपरप्रमदाप्तः ॥ ११० ॥

109 - 110. (a) One will desire union with base women if Venus is with Saturn obtaining for himself a Navamsa ruled by Saturn.

(b) The same result is possible if Venus is in a sign of Saturn in the company of a malefic planet, and is in his debilitation Navamsa (Virgo).

(c) Venus should be in a sign and Navamsa ruled by Mars, and be in the company of Mars himself. As a result, the native will have union with exceedingly attractive females.

जामित्रे मन्दभौमांशे तदीशे मन्दभौमगै ।
वेश्या वा जारिणी वापि तस्य भार्या न संशयः ॥ १११ ॥
पापानूढांशगे चन्द्रे जामित्रे व्ययगेऽपि वा ।
पापग्रहान्विते शुक्रे स्त्रीहेतोः शुचमावहेत् ॥ ११२ ॥

111 - 112. (a) One' wife will be either a prostitute or will indulge in illicit ties if the 7th house begets a Navamsa of Saturn or Mars while the lord of the 7th house (from the natal ascendant) is with Mars or Saturn.

(b) If the Moon is in the 7th or the 12th house in combustion or in a malefic's Navamsa, while Venus is conjunct a malefic, the person will incur grief on account of his spouse.

शुक्रांशकसमाना स्त्री वर्णरूपगुणान्विता ।
भवेच्छशांकतुल्या वा दारेशस्य गुणान्विता ॥ ११३ ॥
सपापगेऽशके विधौ व्ययेऽङ्गनालयेऽपि चेत् ।
सपापभार्गवेऽङ्गनानिमित्ततः शुचापदम् ॥ ११४ ॥
सितांशकप्रमाणिकाः स्त्रियो भवंति सद्गुणाः ।
तथा चरांशसंमिताः स्वनाथतुल्यसद्गुणाः ॥ ११५ ॥
शुक्रान्मन्दे त्रिकोणस्थे नेष्टं जीवे सुखप्रदम् ।
तेषां बलाबलत्वेन भार्याया लक्षणं वदेत् ॥ ११६ ॥

114 - 116. (a) The wife's complexion, appearance and qualities will correspond to the indications given by the Navamsa occupied by either Venus or the Moon. Her qualities are indicated by the 7th lord.

(b) The Moon in 7th or 12th house, with a Navamsa of a malefic, and being in the company of a malefic will bring forth grief and danger through wife, provided Venus is also with a malefic planet.

(c) One's wife will be virtuous (or otherwise) according to the Navamsa occupied by Venus. If Venus is in a movable Navamsa, the wife's qualities will be akin to that of the native.

(d) Saturn or Jupiter in a trine from Venus is evilsome. Only after assessing their strength or weakness, the disposition of the spouse should be understood.

शन्यष्टकवर्गफलम् ।
शनैश्चरस्थितस्थानादष्टमं मृतिरुच्यते ।
शनेरष्टकवर्गे च स्वस्यायुष्यं विनिर्दिशेत् ॥ ११७ ॥
लग्नात्प्रभृति मंदान्तं फलान्येकत्र कारयेत् ।
लग्नादिफलतुल्याब्दे व्याधिर्वैरं समादिशेत् ॥ ११८ ॥
मन्दादिलग्नपर्यंतं फलान्येकत्र संयुतम् ।
मन्दादिफलतुल्याब्दे व्याधिं तस्य समादिशेत् ॥ ११९ ॥
तयोर्योगसमाब्दे तु मृत्युयोगं प्रचक्षते ।

117 - 119½. Saturn's Ashtaka Varga: (a) The house of death is the 8th counted from Saturn. One's length of life should be estimated based on the Ashtaka Varga of Saturn.

(b) Add the net favourable points in Saturn's AV, from ascendant to the sign occupied by Saturn. The native will incur diseases in the year indicated by this sum.

(c) So also, add up the favourable points from Saturn to the ascendant and declare the same effect.

(d) Add up the figures arrived at "b" and "c" above. The year so arrived will be the year of death.

शोध्यादिगुणनं कृत्वा पिण्डं संस्थाप्य यत्नतः ॥ १२० ॥
अष्टमस्थफलैर्हत्वा सप्तविंशतिभाजितम् ।
शतादूर्ध्वं तु तत्पिण्डं शतमेव त्यजेत्ततः ॥ १२१ ॥
आयुःपिण्डं तु जानीयात्प्राग्वद्वेलां तु कल्पयेत् ।
त्रिकोणैकाधिपत्यर्क्षशोधनं विरचय्य च ॥ १२२ ॥
पिण्डं संस्थाप्य गुणयेल्लग्नादष्टमगैः फलैः ।
सप्तविंशतिदृच्छेषं मृत्युकालं वदेद्बुधः ॥ १२३ ॥
समूलाष्टकवर्गे च यत्र नास्ति फलं गृहे ।
तत्र नास्ति फलं तत्र यदा याति शनैश्चरः ॥ १२४ ॥
तद्भं रविचन्द्रौ चेद्दशाछिद्रे मृतिं वदेत् ।
दशाछिद्रसमायोगे मृत्युरेव न संशयः ॥ १२५ ॥

120 - 125. (a) Multiply the net favourable points after trinal and Ekadhipatya reductions in the 8th from Saturn in his AV by his Sodya Pinda and expunge multiples of 27. If the sum is beyond 100, expunge again 100. (In case the figure is exactly 100, retain it as it is.) The net figure will be the number of years the person will live upto.

(b) Saturn's transit, coinciding with the end of a dasa, in the sign devoid of benefic points in his Ashtaka Varga will cause death when the transit Sun and Moon also join him. (Here, the luminaries narrow down the event to the month and date.)

मंदाष्टवर्गराशीनां हीनराशौ क्षयो भवेत् ।
तद्भते भास्करे मंदे तस्मिन् काले मृतिं वदेत् ॥ १२६ ॥
प्रयांति वियदब्दके सति दशाद्यरिष्टे भृशं
तदा मरणनिश्चयं निगदितं त्विदं नो मृषा ।
त्रिकोणभवने ततोऽपि सति दुष्टपाकोदये
प्रायाति मरणं पुमानपि च रक्षकश्चेच्छवः ॥ १२७ ॥
भौमान्तं तनुतः कुजात्तनुलयं योगे फलानां
तथा तत्तुल्य शरदीह कष्टमनिशं शस्त्रानलोत्थं भयम् ।
मन्दाराङ्गभयोः फलैक्यकमिते सौम्योज्झते

शस्त्रभीमदारैक्यमिते फले क्षतिभयं राहोः सुखानां क्षतिम् ॥ १२८ ॥
शुभखचरफलैक्यात्प्राप्तवर्गे नितान्तं -
धनतनयसुखानां भाजनं स्यान्मनुष्यः ।
धरणितनयवर्गे बिन्दुसंज्ञातयोगे तनुलयमिह -
वर्षे पापगे मृत्युभीतिः ॥ १२९ ॥
मार्तण्डपुत्राष्टकवर्गमध्ये यद्यद्गृहे शून्यफलं भवेच्च ।
तत्तद्गमध्ये रविजेऽथ सूर्ये तदा शरीरामयपीडनं स्यात् ॥ १३० ॥

126 - 130. (a) Saturn's transit in the company of the Sun in the sign devoid of benefic points in his own BAV will cause death.

(b) Note Saturn's transit in the sign without favourable points in his Ashtaka Varga, or a trine thereof, while an evil planet's dasa is in operation. Even God Siva cannot then protect the person from the jaws of death.

(c) The native will be endangered by weapons and fire in the year of age denoted by the sum of favourable points counted from Mars to ascendant, in the BAV of the planet Kuja, that is *Mars*.

(d) Similar effects will occur in the year denoted by the sum caused by the addition of favourable points from ascendant to Mars in the BAV of *Mars* (as at "c" above).

(e) Add the favourable points in the signs occupied by Saturn, Mars and ascendant in the BAV of *Mars*. The year denoted by the sum will cause danger from weapons, provided the ascendant is deprived of occupation by a benefic..

(f) Add again the favourable points from Mars to Saturn in the BAV of *Mars* and declare destruction in the same manner.

(g) Loss of happiness will occur in the year denoted by the sum total of favourable points from Rahu to ascendant in the BAV of *Mars*, provided the ascendant is deprived of a benefic's occupancy.

(h) The person will enjoy happiness on account of wealth and children in the year denoted by the sum total of favourable points counted from a benefic to the ascendant in the BAV of *Mars*.

(i) Death will strike the person in the year denoted by the sum total of favourable points from Mars upto the ascendant in the BAV of *Mars*.

(j) Take the BAV of Saturn and locate the sign with no favourable points. When the Sun or Saturn transit the aid sign,

physical ailments will occur.

Notes: In slokas 128 and 129, the Ashtaka Varga of Mars is cited. Hence in the relevant translation, Mars' AV is indicated. Again sloka 130 reverts to Saturn's AV.

लग्नाष्टकवर्गफलम् ।

विलग्नादथो द्वादशस्थानजातं फलं जातकादौ फलं किंचिदुक्तम् ।
परं निश्चयान्नोक्तमेवं विदित्वा कविर्विश्वनाथः स्फुटं तत्प्रवक्ष्ये ॥ १३१ ॥
सर्वाष्टकग्रहफलैः सुवियोज्य चक्रं मूर्त्यादिगुण्यमशुभं शुभमेव तत्र ।
जन्मादितः फलसमेव दशा समीक्ष्य -
यात्राविवाहसमये बहुमृत्युयुक्तः ॥ १३२ ॥

131 - 132. Whatever effects have (so far) been for the 12 houses commencing the ascendant has been little. To decide in more detail, I now clearly narrate what has been stated by Viswantha. Add up the various Ashtaka Vargga points in the ascendant etc. and prepare what is called Sarvashtaka Varga diagram. The good and bad effects indicated there should be known through the dasa periods (i. e. through Ashtaka Varga Dasas and sub periods). Travels and marriageshould be avoided in case of lesser Bindus (in the respective houses).

मेषादिभानां सकलाष्टवर्ग उत्पन्नरेखागणमेव कुर्यात् ।
धृत्यादितत्त्वांतमितं कनिष्ठं त्रिंशावसानं किल मध्यवीर्याः ॥ १३३ ॥
त्रिंशाधिकं तत्तमवीर्यदाः स्युः शरीरसौख्यार्थयशोविशेषः ।
स्वस्वाष्टवर्गे यदि वेदहीनाः क्लेशाय सौख्याय च वेदपुष्टाः ॥ १३४ ॥

133 - 134. (a) Add up all the points in the twelve signs from Aries in the various Bhinna Ashtaka Vargas. In other words, take the Sarva Ashtaka Varga (SAV) chart. When the favourable points are from 18 to 25, the good effects will be the least. Upto 30, it will be moderate. In excess of 30, the results will be excellent energy, physical felicity, much wealth and much fame.

(b) In the individual Ashtaka Vargas of the various planets, less than 4 favourable points will cause anguish. Happiness will occur when the favourable points are above 4.

दशमभवनरेखाभ्योऽधिकं लाभमानं
भवति यदि विहीनं स्याद्व्ययाख्यं ततोऽपि ।
अधिकतरविलग्नं भोगसंपत्तिभोक्ता
विनिमयवशतस्तद्वैपरीत्यं ऋनस्य ॥ १३५ ॥

135. In the SAV, the 11th should have more favourable points than the 10th, the 12th should have lesser favourable points than the 11th and the ascendant should have more favourable points than the 12th. As a result, the person will enjoy abundant pleasures and happiness. In a contrary situation, converse effects should be foretold.

प्रादक्षिण्यादिभानां सकलफलयुतिं दिक्चतुष्कक्रमेण
कृत्वा तद्भागतो यः समधिकफलतः शोभनं हानिमल्पात् ।
सौम्याः स्वोच्चस्वगेहोदितखचरयुतैर्दिग्विभागे स्वकार्यं
वित्तेशाशासु वित्तं मृतिपतिगतदिग्भागगे देहनाशः ॥ १३६ ॥

136. (a) Three signs per direction from the East should be allotted for the 12 signs commencing from the ascendant, in clock-wise manner. In whichever group more favourable points are found, auspicious effects should be expected from that direction. The group with less number of favourable points will be a source of harm.

(b) One's undertakings will materialise in that direction as indicated by the sign having a benefic planet in exaltation or in own signs.

(c) Note in which group the 2nd lord is placed. Financial gains will accrue from such direction.

(d) Physical destruction, meaning death, will occur in the direction indicated by the 8th lord.

Notes: (a) Planets and signs progress in anti-clockwise direction which could be easily understood from a circular diagram of the zodiac, like the western type horoscope. Hence the distribution of 3 signs per group will be as under.

1st, 12th and 11th	:	east
10th, 9th and 8th	:	south
7th, 6th and 5th	:	west
4th, 3rd and 2nd	:	north

The reader will note that the 1st house in an individual horoscope represents the east, the 10th south, the 7th west and

the 4th north.

(b) The person will gain success in his work if he settles in the direction in which benefics are placed with dignity. Suppose Scorpio rises with Venus in the 7th (Taurus) and Jupiter in the 5th (Pisces). This group represents the west. Hence the person should seek success in the western direction. It should be ensured that the concerned group has more favourable points.

(c) Suppose there is well-placed 2nd lord in the 9th. One's financial gains will be from the south. Here also we must ensure sufficiency of favourable points in the group concerned.

(d) The direction indicated by the group occupied by the 8th lord will bring forth death. For example, if the 8th lord is in the ascendant, the inauspicious direction concerned is the east.

Apart from the directions indicated by the 12 houses in our text, one should remember the planetary directions as well, for advantageous use. These are as under:

The Sun	-	east;
Saturn	-	west;
Venus	-	south-east;
the Moon	-	north-west;
Mars	-	south;
Mercury	-	north;
Jupiter	-	north-east;
Rahu	-	south-west.

भावं विलोक्य सदसत्फलदायकं तु तद्राशिसंभवफलैश्च तदुक्तपिण्डम् ।
निघ्नं भभक्तपरिशेषकभे प्रयाति सौरिस्तदा -
भवति भावफलस्य नाशः ॥ १३७ ॥
पूर्वैरुक्तं सौरिनक्षत्रकाले रिष्टं राशौ विश्वनाथस्तमाह ।
पिंडे रेखाताडिते भावशेषे राशौ तस्मिन् -
याति सौरिः समायाम् ॥ १३८ ॥
यस्यां तत्तद्भावहानिं च विंद्यात्प्राहुर्वर्षे वाथवा तन्त्रिकोणे ।
कृत्वा बिंदुभ्यस्तु कालं सुधीमान् -
तस्माद्वाच्यः प्राप्तिकालः शुभत्वे ॥ १३९ ॥

137 - 139. (a) Good or bad effects should be foretold after examining the number of favourable points in a given Bhava. Take the net figure, i.e. SAV favourable points of a Bhava and

multiply it by the sodhya pinda of that Bhava (i. e. its lord). Expunge multiples of 27. When Saturn transits the resultant Nakshatra represented by the remainder, destruction of the Bhava under consideration will occur.

(b) The above mentioned figure should be divided by 12 (instead of 27). The remainder will indicate a certain Rasi. When Saturn transits the said Rasi or its trine, destruction of the good effects of the Bhava concerned will take place.

मृत्युभावेशभात्कोणनिघ्नं फल्लं मृत्युजं सूर्यशेषर्क्षगे भास्करे नाशनम् ।
तत्त्रिकोणेऽथवा रिष्टमासं वदेत्तातमातुर्गृहाद्येऽथवा कल्पयेत् ॥ १४० ॥
सूर्यजाल्लग्नमृत्व्वीश्वरांतं च तत्पिण्डकं ताडितं मृत्युमानेन च ।
सूर्यशेषर्क्षगे भास्करे नाशनं तत्त्रिकोणेऽथवा स्याद्विधिः सर्वतः ॥ १४१ ॥

140-141. (a) Take the Lagna Ashtaka Varga and note down the net favourable points after *trinal reduction* in the sign occupied by the 8th lord. Multiply this figure by the number of favourable points in the 8th house (apparently after the 1st reduction only) and divide by 12. The remainder will represent a certain sign which when transited by the Sun will be the month of destruction (in general).

(b) Find out the total number of favourable points in the signs commencing from the ascending sign till the one occupied by the 8th lord. Add this value to the favourable points seen in the sign occupied by Saturn. Multiply this latest figure by the number of favourable points found in the 8th house and divide the result by 12. The resultant Rasi when in transit by the Sun will be a source of destruction.

Notes: (a) Here the text considers points after the first reduction only, ignoring the 2nd reduction, viz. Ekadhipatya Sodhana. This is rather unusual as far as my knowledge goes.

मीनाद्यं मिथुनांतकं प्रथमकं प्रोक्तं वयः प्राक्तनैः
कर्काद्यं वणिजांतकं तरुणतासंज्ञं च मध्यं बुधैः ।
कुम्भांतं स्थविरान्तकं च बहुभिर्यत्सत्फलैः संयुतं
तत्सौख्यार्थविशेषकं बलयुतेनायं विशेषाच्छुभम् ॥ १४२ ॥

142. Add the number of SAV points from Pisces to Gemini, Cancer to Libra, and Scorpio to Aquarius. These groups indicate

boyhood days, youth and advanced age of the person in that order. The group that has gained maximum points will denote much happiness and wealth in that particular stage. Simultaneously a strong planet in one of the signs represented by the concerned group will add to more auspicious effects.

Notes: The three stages of life indicated by the 3 groups of signs at the rate of 4 signs should not be exactly seen as 1/3rd parts. To be practical, the life-span calculated by Ashtaka Varga method should be divided into 3 equal parts.

राहुयुक्तगुरुराशिगे गुरौ तत्त्रिकोणमपि रिष्टकारकम् ।
अल्पमृत्युरिपुनायकयोगर्क्षे शनौ मरणयोगसंभवः ॥ १४३ ॥

143. (a) Note if Rahu at birth is in a sign owned by Jupiter, i. e. in Sagittarius or Pisces. When Jupiter transits in such a sign, or a trine thereof, evils will forthcome.

(b) Saturn transiting the Nakshatra occupied by the 6th lord, or a trine thereof, will be a source of fear of untimely death. Alternatively it may cause the death of someone in the family.

Notes: (a) The reader is referred to the elaborate analysis of this aspect in chapter 16 of *Essentials of Predictive Hindu Astrology*.

लग्नेन्दुतस्त्रिंशतिमे दृकाणे गुरौ त्रिकोणेऽपि तदीश्वरस्य ।
वर्षे विवादं परदेशयानं शरीरपीडा मृतिसन्निभा स्यात् ॥ १४४ ॥

144. Note if the planet Jupiter is in the 30th decanate from the Moon or the ascendant. When Saturn comes to a trine from the said decanate lord, litigations, removal to a distant land, and diseases leading to near-death will show up.

Notes: Meridian (i. e. the 10th cusp) and the 30th decanate are not always the same. 30th decanate is that decanate in the 10th house (sign) which is identical with the one in the rising sign. For example, Capricorn 25th degree ascends which is the 3rd decanate of the sign. Libra's 3rd decanate ruled by Mercury will be relevant for our aphorism and is the 30th decanate from Capricorn 25 degrees. Jupiter should be then in the 3rd decanate of Libra. Saturn's transit in a trine from Mercury (who is the 30th decanate's lord) will lead to litigations, going away to a distant region out of distress and threat to life-span.

मृत्युपद्वादशांशत्रिकोणेऽसुरो मृत्युनाथष्टिस्त्रकोणस्थसूर्ये मृतिः ।
अर्कलिप्साहतो राहुलिप्सागणश्चक्रलिप्सासयुक्तो रविर्मृत्युदः ॥ १४५ ॥

145. Month of Death: (a) Find out in whose Dvadasamsa the 8th lord is placed. Rahu in transit should reach a trine to the lord of the said Dvadasamsa while the transit Sun attains a trine with reference to the 8th lord. These will be then a source of death.

(b) Convert the longitudes of the Sun and Rahu into minutes of arc, multiply them mutually, and divide the sum by 21,600 (the total minutes of 360 degrees). Add the resultant product to the original sum of the total minutes of the Sun's longitude. Convert these minutes into signs etc. When the Sun transits the said sign, death will occur.

भौममार्तण्डलिप्साहतिः कारयेच्चक्रलिप्साहताल्लब्धयुक्तो रविः ।
याति यस्मिंस्तदा तत्त्रिकोणेऽपि वा-
क्लेशमाहुः क्षयं मासि धीमान् वदेत् ॥ १४६ ॥

146. Multiply the minutes of arc of Mars by that of the Sun and divide by 21,600. Add the resultant sum to the minutes of arc of the Sun. Convert this into signs etc. The Sun's transit in the resultant space or a trine thereof will be a time of anguish and decline.

निधनेशद्वादशांशत्रिकोणे भास्करे मृतिः ।
निधनेशत्रिकोणे वा सूर्यादिष्वागतेष्वपि ॥ १४७ ॥
षष्ठाष्टमव्ययेशानां स्फुटयोगगते शनौ ।
मृतिं तत्र विजानीयात्तत्त्रिकोणगतेऽपिवा ॥ १४८ ॥

147 - 148. (a) The Sun in transit in a sign which is trine to the Dvadasamsa dispositor of the 8th lord will bring forth death.

(b) So also his transit in a trine to the sign occupied by the lord of the 8th house.

(c) Add the longitudes of the lords of the 6th, 8th and 12th houses. Saturn moving in the resultant space, or a trine thereto, will cause one's mundane exit.

अष्टमेशत्रिकोणे विधुः स्याद्यदा योगमिन्दौ तथा तन्नवांशेऽपिवा ।
तत्त्रिकोणे प्रयाते मृतिं निर्दिशेन्निश्चयात्त्वल्परेखोद्भवे वासरे ॥ १४९ ॥

149. The Moon journeying in a trine to the sign or Navamsa

occupied by the lord of the 8th house will bring forth death. But the day (and time) should have less number of AV points.

निधनलग्नमाह ।

जन्मलग्नेन्दुगा नंदभागा क्रमाद्वेदषष्ट्यंशराशौ प्रयाते तनौ ।
मृत्युजन्मांगनीचोदये शून्यगे दुष्टपाकोदये देहमुक्तिर्भवेत् ॥ १५० ॥

150. Ascendant at Death: (a) The ascendant in currency or the transit Moon attaining the sign identical with the 64th Navamsa counted from either the natal Moon or the natal ascendant will cause the cessation of one's mundane journey.

(b) The 7th sign from the ascendant or the 8th house should rise with zero benefic points in the then Ashtaka Varga. The dasa should also be evilsome. Then the death of the person will take place.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुंजराजेदिते च ।
होरासारे शंभुहोराप्रकाशे सम्पूर्णेयं ह्यष्टवर्गे फलोक्तिः ॥ १५१ ॥

151. Thus ends the (9th) chapter entitled "Effects of Ashtaka Varga" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars..

अथ दशान्तर्दशाफलाध्यायः १० ।
Chapter 10 -
Effects of Dasas & Sub-periods

यद्राजयोगजनितं त्वथ भावजातं यद्रिष्टयोगजफलं गदितं पुराणैः ।
सर्वं च तत्किल दशाफलगं भवेच्च -
तेनाऽधुना फलमलं कथयामि सम्यक् ॥ १ ॥

1. The effects implied for Raja Yogas, Bhavas and evil Yogas by the ancestors will materialize in the dasa periods of various planets. I now state the effects of dasa periods.

Notes: Ancient scholars like Varaha Mihira, Sripathi and Kesava Daivagna stipulate that the effects for Raja Yogas, evil Yogas, effects for Bhava positions and sign positions of planets etc., except those for Nabhasa Yogas, materialise in such dasas which lead to the knowledge of exact life-span before-hand. These dasas, viz. Amsayu, Pindayu, Naisarga Ayu and Ashtaka Varga Ayu are the four important ones, as discussed in our present text. The circumstances in which a particular dasa among these applies to a native have already been narrated in the earlier chapters. The present chapter discusses dasa effects *in this context only.*

All of these should not be, except some intelligible general yardsticks, applied to any other dasa like Vimsottari.

The present dasas are called with a general name "Moola Dasa" which means the basic Dasa, viz. one of the four - Amsa Dasa, Pinda Dasa, Naisarga Dasa, and Ashtaka Varga Dasa. Similarly, texts like *Brihat Jataka, Saravali, Hora Ratnam, Jatakabharanam* and *Hora Sara* also deal with Moola Dasa effects.

"*Chandrabharana Jataka*" a work attributed to Yavanas calls the five levels of Vimsottari (from major period to Prana level) as "Moola Dasa Panchaka". The reader however need not get confused with this term while going through Moola Dasa consisting of Ashtaka Varga dasa, Amsa dasa etc.

I have my own reservations about Jeeva Sarma dasa which distributes 120y 5d (human life-span) among 7 planets equally and also about Naisarga Dasa. After scanning various texts, I find that Amsa Dasa and Ashtaka Varga Dasa, in the context of Moola Dasa, are the best praised by the ancients.

It may also be noted that there is no second cycle in Moola dasa scheme, unlike in Kala Chakra Dasa, Yogini dasa, Tribhagi Dasa etc. Moola dasa pre-determines life-span which itself forms into various dasas. Its last dasa itself will mark the end of the native's mundane journey provided strong Maraka or killer influences do not operate in between through this system as well as Yogaja Ayu and the like.

Because of the toughness in calculating Amsayu etc. most modern astrological writers kept away from these with some pretext or the other. A particular book on Ashtaka Varga dealt with Ashtaka Varga dasa applying Vimsottari dasa to Ashtaka Varga ignorantly which cannot be called Ashtaka Varga dasa.

The reader should no more deprive himself of the wisdom generated by our sages.

The notes given by me for the various dasas are based on Moola Dasa, and not Vimsottari or such others, unless and otherwise mentioned.

आद्या दशा चेत्किलभास्करस्य तातांबिकाविघ्नकरी नराणाम् ।
तथा तनोः क्लेशकरी नितांतं ज्ञानार्थदात्री शशिनो दशाऽऽद्या ॥ २ ॥
लाभत्रिषट्स्थानगतैः समस्तैः शुभैः सुखार्थाश्च भवन्ति बाल्ये ।
तत्रस्थपापैर्वयसा विरामे भवन्ति जायार्थसुखानि सम्यक् ॥ ३ ॥

2-3. Opening Dasa: (a) Should the first dasa be of the Sun, the native will incur obstacles concerning his parents. (To wit, they may be endangered.)

(b) When the ascendant's dasa opens at birth, one will be in incessant anguish. (This is like Vimsottari dasa's clue that the first dasa being of the ascendant lord proves evilsome.)

(c) The dasa of the Moon beginning one's life will bestow wisdom (say learning) and wealth.

(d) *All* the benefics should be in the 11th, 3rd and 6th houses. As a result, the subject will enjoy happiness and wealth in his very childhood.

(e) Malefics (meaning *all* malefics) in these places will bless one with spouse, wealth and happiness after a long gap.

Notes: The last two combinations mentioned as at "d" and "e" above should be seen in the prescribed manner and not in a partial manner. The houses involved are three. The planets involved are either *all* of the benefics or *all* of the malefics.

स्वोच्चे स्वर्क्षे वा त्रिकोणे स्ववर्गे मित्रर्क्षे वा संस्थितः कंटके वा ।
नास्तं यातो नाशुभैर्दृष्टयुक्तो जन्मेशः स्याच्छोभनः स्वीयपाके ॥ ४ ॥

4. Lagna Dasa: See if the lord of the ascendant is exalted, or in own sign, a trine, own divisions, friendly divisions, or an angle, but without being combust or without malefic company or aspects. Then the dasa of the ascendant will prove auspicious.

Notes: "भाग - Bhaga" is generally used to denote Navamsa, though it also means a division. The reader may suitably understand the word "division" to be Navamsa or other relevant Varga in the entire translation. I personally prefer the meaning Navamsa for it enjoys the upper-most status among the various sub divisions. Experienced readers can of course extend this term to mean Saptamsa etc. in relevant circumstances, without destroying the original spirit of the author.

नीचारिराशिस्थितखेचरस्य स्वर्क्षोच्चमित्रांशगतस्य नूनम् ।
आद्ये दले मिश्रफला दशा सा पुंसां परार्द्धेऽप्यतिशोभना स्यात् ॥ ५ ॥

5. Planet's Dasa: A planet may be in debility or in inimical sign. At the same time, if it begets an exaltation division or the one owned by it or by a friend, its dasa will give mixed effects in the first half. In the 2nd half, it will prove exceedingly auspicious.

Notes: In the first line, "*Swarkshochcha*" appears meaning in own sign etc. This sign position again is contradictory to debilitation or inimical sign. Hence it is excluded in the rendering.

स्वर्क्षस्वमित्रोच्चगृहस्थितानां नीचारिभागस्थितखेचराणाम् ।
पूर्वे विभागे तु शुभा भवेत्सा दशा परार्द्धे मनुजस्य मिश्रा ॥ ६ ॥
पंकेरुहेशस्य दशाफलानां द्विजाधिराजः खलु बोधकर्ता ।
विकर्त्तनेन्द्वोर्वशगाश्च सर्वे ताराग्रहाः स्युः सदसत्फलाय ॥ ७ ॥

6 - 7. (a) The initial half of a planet's dasa will prove

auspicious while the later half will give mixed effects if the planet concerned is in inimical or debilitation division (or particularly such Navamsa) though it may be in own sign, friendly sign or exaltation sign.

(b) The Moon blooms the effects of the Sun's dasa, while the luminaries jointly influence the dasas of the other starry planets.

Notes: (a) Suppose the Sun is in Scorpio, Pisces or Cancer, his friendly signs, and is in Capricorn or Aquarius Navamsa. The first half of his dasa will give favourable effects, while the second half will give mixed effects, i. e. both good and bad effects.

In another example, let us say Venus is in Pisces, his exaltation sign and is in Virgo division, which is his debility division. Then also the same kind of results will occur.

It is better to use 5-fold terms in this kind of situation.

(b) Vide sloka 7, the term "Dwijadhi Raja" denotes the Moon, the ruler of Brahmins - the twice-born.

However, the available clue does not make any sense, meseems. Interpreting that the Sun's dasa depends on the Moon, and the other 5 planets' dasas on the luminaries is not an intelligible job. Apparently, the text needs supply of more information in this regard. For example, see slokas 24 - 25 (b) of this very chapter.

स्वोच्चादिमित्रस्वगृहस्थितस्य यद्वा नवांशत्रिलवोपगस्य ।
षष्ठाष्टमद्वादशवर्जितस्य पाके ग्रहस्याखिलकार्यसिद्धिः ॥ ८ ॥

8. Not being in the 6th, 8th or 12th house, if a planet is in dignity like exaltation, friendly or own sign, or in own Navamsa or own decanate, its dasa will promote fructification of all of one's undertakings.

Notes: The Navamsa and decanate positions can also be extended to the ones like exaltation and friendly apart from own ones.

Planets in exaltation or in own sign in the 6th, 8th or 12th should not be straightaway condemned for the text's instruction is in a generic sense. Dignities in these evil houses too have certain advantages, though they are not free from minus points. To wit, good results concerned will materialise along with adversities.

चन्द्रादिकानामखिलग्रहाणां दशा तु मूढांशपरिच्युतानाम् ।
शुभा स्मृता तद्विपरीतगानां होरागमज्ञैरतिदुःखदा सा ॥ ९ ॥
अस्ताधिरूढद्युचरस्य पाके धनस्य नाशं रिपुरोगभीतिम् ।
लोके महत्त्वापचयत्वमेव दुःखान्यनेकानि भवंति नूनम् ॥ १० ॥

9 - 10. Combustion: (a) If the Moon and others are free from combustion, their dasa periods will be auspicious. Otherwise, i. e. if they are in combustion, their dasa periods will be a source of much grief.

(b) The dasa of a combust planet will destroy wealth, and will cause fear from diseases and enemies, decline in general and various kinds of grief.

Notes: (a) This condition only highlights the possible evils in combustion. It does not however straightaway mean that if there is no combustion, there is no evil. There could be other evils like debilitation, poor vargas, bad associations etc. for a planet which should all be properly checked. Combustion is one such evil.

The aphorism that Saturn and Venus have "no blemish" of combustion is not a universal statement. It only means that they do not lose their contribution in life-span calculations though they may be in combustion.

Combustion is more harmful to a planet if it attains the same Navamsa as the Sun is.

(b) The dasa of a combust planet is capable of injuring the respective Bhava it occupies and the Bhava it owns. There is a method of calculating planetary rays, mentioned in *Saravali*. Those instructions and the effects for rays given in *Saravali* and our present text can be wisely used in analysing the dasa of a combust planet.

खेटस्य मूढांशपरिच्युतस्य पाके नराणां बहुसाहसत्वम् ।
हर्षेदयं भूमिपतेः प्रसादं धनागमं कांतिविवर्धनं च ॥ ११ ॥
अर्यध्यारिक्षेत्रनवांशगस्य ग्रहस्य पाके रिपुरोगभीतिः ।
भवेन्नृपात्तस्करतः कलेर्वा धनस्य नाशः परदेशयानम् ॥ १२ ॥

11 - 12. (a) Risen Planet: The dasa of a planet that has just risen after combustion, will produce a great deal of valour and happiness. It will bring forth royal favours and wealth and increase the splendour (energy) of the person.

(b) Inimical Navamsa: Should a planet be in such sign or Navamsa owned by an enemy or extreme enemy, its dasa will produce fear from enemies and diseases. One's wealth will be lost on account of the ruler (or government), thieves or quarrels. He will go away to a distant land.

Notes: (a) Planets that are combust lose their rays and set in. Then they will not be visible in the skies. As soon as they emerge from combustion belt, they are said to rise and become visible in the skies. These can be verified in horoscopes based on the longitudinal distances between the planet concerned and the Sun. For exact periods of settings and risings, one however needs relevant astronomical tables.

Though the nodes do not have dasa periods in Moola Dasa as per many other texts, our author briefly reproduces some other authorities in this respect. Hence, it should be mentioned that they do not come under combustion phenomenon.

(b) Enmity and extreme enmity between two planets can be understood with five-fold relationship given earlier.

स्वर्क्षादिमित्रोच्चगृहस्थितस्य तद्वापि तन्नंदलवोपगस्य ।
ग्रहस्य पाकेऽभिमतार्थसिद्धिर्भूपप्रसादो धनधान्यवृद्धिः ॥ १३ ॥

13. Fulfilment of one's desires, acquisition of royal favours and increase of wealth and corn will occur in the dasa of a planet that is in own sign, exaltation sign or friendly sign, or in the Navamsa of such a planet (as in own sign & *C*).

Notes: Increase of grains (or corn) is often referred to in classical literature. This should be inferred as professional gains in general, and agricultural gains in particular in relevant cases.

स्वर्क्षे स्वतुंगे तनुगः सुरेज्यो दुश्चिक्यधर्मायगतः प्रसूतौ ।
करोति राज्यं स्वकुलानुमानादुत्कर्षयुक्तं निजपाककाले ॥ १४ ॥
स्त्रीपुत्रमित्रोपचयं च कर्मे कुलीरगोऽब्जः कुरुते दशायाम् ।
त्रिदोषकारी निधने कुजर्क्षे जायापशूनां निधनोपकीर्तिः ॥ १५ ॥

14 - 15. (a) The dasa of Jupiter will grant kingdom according to one's family of birth, if he is in the ascendant, 3rd, 9th or 11th *identical* with own sign or exaltation.

(b) The Moon being in Cancer at birth will in her dasa grant prosperity of spouse, progeny, friendship and work.

(c) Should the Moon be in the 8th in Aries or Scorpio, her dasa will imbalance the three humours of the body, will destroy one's spouse and cattle, and will bring forth infamy and death.

Notes: (a) This applies to Jupiter in Sagittarius in case of Libra, Sagittarius, Taurus, and Cancer ascendants. If he is in Pisces, this applies to Pisces, Capricorn, Leo and Taurus ascendants. Exaltation of Jupiter relates to Cancer, Taurus, Scorpio and Virgo ascendants. Thus when the Moola dasa of Jupiter is in currency, the native will have professionally rewarding period.

That people born in royal families or politically influential families will in such dasa rise to positions of national importance is implied.

(c) The three humours of the body are wind, phlegm and bile. Vitiation of these three will lead to dangerous illness like delirium.

सन्मित्रविद्याधिषणाधिकत्वं करोति यानं शशिजस्य राशौ ।
गुरोर्गृहे मानसुखास्पदार्थलाभं दशायां कुरुते मृगांकः ॥ १६ ॥

16. (a) The Moon in a sign of Mercury will in her dasa cause good friends, learning, increased intelligence and conveyance.

(b) If she is in a sign of Jupiter, her dasa will grant honours, happiness, position and financial gains.

ग्रहस्य पाकेऽप्यनुलोमगस्य सौभाग्यसन्मानयशःप्रवृद्धिः ।
कांतासुतप्रीतिरतीव नित्यं देवद्विजार्चा नृपतिप्रसादः ॥ १७ ॥

17. The dasa of the Moon who is in the sign of a retrograde planet will produce prosperity, honours, increased fame, happiness to wife and progeny, worship of gods and Brahmins, and royal favours.

Notes: Some may like to interpret "Grahasya Paake" in isolation as the dasa of any planet in general. It however refers to the Moon only whose dispositor is retrograde. The previous slokas refer to the Moon in Cancer, and in the signs of Jupiter, Mars and Mercury while the following slokas refer to the Moon in the signs of Venus, the Sun and Saturn.

The Moon's dasa is further referred to in slokas 55 etc. in this chapter.

कांताविलासं विविधार्थलाभं प्रीतिं च सौख्यं भृगुजस्य राशौ ।
स्त्रीपुत्रवादं विविधार्थलाभं करोति चंद्रः खलु सूर्यगेहे ॥ १८ ॥
दुर्गारण्यनिवासं च निर्माणं गोगृहस्य च ।
कुर्यान्मन्दगृहे चन्द्रः समीरजनितव्यथाम् ॥ १९ ॥

18 - 19. (a) The Moon in a sign of Venus will in her dasa give pleasures from woman (or spouse), various kinds of financial gains, and satisfaction.

(b) If the Moon is in the sign Leo, her dasa will promote misunderstandings with spouse and children but will give many kinds of financial gains.

(c) The Moon in a sign of Saturn will in her dasa give the following effects. The native will have to live in forests and forts, will construct cow-sheds and will suffer from windy disorders.

वक्रोपयातद्युचरस्य पाके सन्मानसौख्यापचयं करोति ।
निजस्थलाच्चचलनत्वमेति सुहृद्विरोधं परदेशयानम् ॥ २० ॥

20. Retrograde Planet's dasa: In the dasa of a retrograde planet, one's honour and happiness will be injured. He will fall from position, will incur enmity with friends and will have to go to another country (which will not be for good).

नीचर्क्षयातस्य विलोमगस्य पाके कुकर्माभिरतिर्मनुष्यः ।
प्रवासशीलो निजबंधुवर्गैस्त्यक्तो भवेदग्निताभियुक्तः ॥ २१ ॥

21. Retrograde & Debilitated: If the dasa of a planet who is both retrograde and debilitated is in currency, the subject will be interested in performing bad deeds and living in distant lands, will be discarded by his kinsfolk and be troubled by fire.

Notes: This verse disproves, as could be practically seen, the belief held by some classical texts that a planet in debility with retrogression is equal to being in exaltation.

In fact, a planet in retrogression and in debility tends to be more mischievous. So also, a planet in exaltation but in retrogression is obstructed from giving its beneficial effects easily.

खेटस्य सिंहीसुतसंयुतस्य शुभा दशा साप्यतिरिष्टदा स्यात् ।
दशावसाने परदेशयानं दुःखानि हानिर्ननु मानवानाम् ॥ २२ ॥

22. With Rahu: The dasa of a planet that is in the company of Rahu will turn evil, though it may be benefic on other counts. In the end of the dasa, the person will live in foreign lands and will earn grief and harm.

Notes: Like Rahu, Ketu is also implied by this aphorism. A planet in close company of Rahu or Ketu will in its dasa not give good effects and will disturb the native's happiness in every possible manner. Closer the orbs, more evils will forthcome.

लग्नाधिनाथस्य मृतिस्थितस्य स्यात्तद्दशायामतिपीडनं च ।
पाकावसानेऽपि मनुद्भवानामायुः प्रपूर्णत्वमुपैति नूनम् ॥ २३ ॥
स्वमित्रतुंगोपचयत्रिकोणे वा सप्तमस्थः कुरुते मृगांकः ।
पाकेश्वरात्सत्फलदां दशां च होरागमज्ञैः परिचिंतनीयम् ॥ २४ ॥
अनुक्तकस्थानगतः कलावान् पाकेश्वरादत्र नरस्य सूतौ ।
स्वोच्चादिसत्स्थानगतस्य वापि न पूजिता तस्य भवेद्दशा सा ॥ २५ ॥

23 - 25. (a) If the lord of the ascendant is in the 8th house, his dasa will cause much troubles. In the end of the dasa, one's life-span will come to an end.

(b) The dasa of a planet will give good effects if the Moon is in a sign which is exaltation or friendly sign to the dasa lord, or is in an Upachaya house (3rd, 6th, 10th or 11th), Trikona (5th or 9th house), or the 7th house counted from the dasa lord. If the Moon is in other places than these at birth, the dasa lord cannot give good effects even though he may be in exaltation and the like.

Notes: (a) In Moola dasa system, the ascendant's dasa as well as ascendant lord's dasa are there which should be distinctly understood. What is referred to here is the dasa of ascendant lord who is placed in the 8th from the ascendant.

(b) Here we are provided with important clues which are not normally found in the context of Vimsottari and others.

The Moon should be in such a place which is exaltation sign or friendly sign of the dasa lord. Suppose Saturn's dasa is on. The Moon in Libra (exaltation for Saturn) or Virgo, Gemini or Taurus (friendly signs for Saturn). Then, the dasa of Saturn will prove favourable.

The reference to Upachaya, Trikona and 7th are to be known to be from the dasa lord only, and not from the ascendant. Otherwise, the Moon's position without reference to dasa lord,

having a say on all the dasas is illogical. Thus, the Moon in 3rd, 6th, 10th, 11th, 5th, 9th or 7th from a dasa lord will enable him give good effects.

When the Moon is otherwise placed, in violation of the present stipulations, that particular dasa will be harmful.

पाकवेशे स्फुटाः खेचराः सांगकाः कारयेत्तत्र पाकेश्वरः स्याद्यदा ।
लग्नदुश्चिक्यखायारिभस्थस्तनोर्मित्रवर्गस्थितःशोभना सा दशा ॥ २६ ॥
कीर्तित वत्सराद्यैर्दशावेशके यैस्तु सम्यक्फलं लग्नखेटोद्भवम् ।
लिप्तया पंचमांशोनघस्रद्वयं चायुरायाति तेभ्यो महद्भ्यो नमः ॥ २७ ॥

26 - 27. (a) Find out the planetary degrees and the ascendant at the time of commencement of a dasa. If the dasa lord is in the ascendant, 3rd, 10th, 11th or 6th with friendly divisions, the dasa will prove favourable.

(b) The 2nd line of sloka 27 seems to contain some interpolation. A rough understanding indicates that the author wants to thank those ancients who could predict effects for a dasa as short as two days.

स्वस्ववर्गाष्टके यत्र राशिस्थितः खेचरस्तत्र रेखाफलं स्याद्यदा ।
पंचमाद्यष्टमांतं तदा तद्दशा शोभना कीर्तिता सिद्धसेनादिभिः ॥ २८ ॥
वेदतुल्यं समा तद्विहीनेऽशुभा शून्यराशौ भवेच्छून्यरूपा दशा ।
इष्टकष्टाधिके शोभना निंदिता चेष्टकष्टस्य -
साम्ये स्मृता मध्यमा ॥ २९ ॥

28 - 29. (a) Note 5 to 8 favourable points in the sign occupied by the dasa lord in his own Ashtaka Varga. Such planet's dasa will prove auspicious according to Siddha Sena and others.

(b) If the favourable points are 4, the results will be balanced, i.e. neither be very good nor very bad. If these are less than 4, inauspicious effects will forthcome. With no favourable points, the good effects will also be void.

(c) Trace the Shadbala (6-source strength) of a planet. If Ishta Phala is more than Kashta Phala, the dasa of the planet will give beneficial results. If these two counts are equal, the dasa will give moderate effects.

Notes: (c) Ishta Phala indicates the planet's ability to give good effects while Kashta Phala denotes its disposition to remain

adverse. These are expressed in units of Roopa and form part of planetary strengths or Shadbala.

भ्रष्टस्य तुंगादवरोहिसंज्ञा आरोहिणी निम्नपरिच्युतस्य ।
दशा ग्रहाणामशुभा शुभाख्या नीचारिभांशेऽपि च कष्टदात्री ॥ ३० ॥
वलक्षपक्षाद्यतिथैर्हिमांशोः पूर्णांतमारोहिणिका निरुक्ता ।
मणित्थपूर्वैश्च सितेतरादेरमांतकं साप्यवरोहिणी स्यात् ॥ ३१ ॥
एकद्विषट्कोणगता ग्रहेन्द्रा अधोमुखास्तेऽप्यवरोहसंज्ञाः ।
तथोर्द्ध्ववक्त्राः परषट्कसंस्था आरोहसंज्ञाः कथिताः पुराणैः ॥ ३२ ॥
आरोहिणी स्यादनुलोमगानां विलोमगानामवरोहिणी च ।
ताराग्रहाणामपि सम्यगेवं भेदं पुराणैस्त्रिविधं निरुक्तम् ॥ ३३ ॥
या साऽऽरोहावरोहाख्या खेटानां द्विविधा दशा ।
सिद्धसेनमणित्थाद्यैः प्रागुत्तरफल्गु स्मृता ॥ ३४ ॥
नूनमारोहिणी खेचराणां दशा मानवानां विशेषार्थसिद्धिप्रदा ।
एवमत्रावरोहा विलंबप्रदा बुद्धिमांद्यं च सर्वेषु कार्येष्वपि ॥ ३५ ॥
इति सामान्यशुभाशुभदशाविचारः ।

30 - 35. Arohi & Avarohi: (a) The planet that has departed from his exaltation is called "Avarohi" (climb-down) while the one that has been relieved of its debilitation (i.e. proceeding ahead of debility) is called "Arohi" (mounting). The dasa of an Arohi planet will be auspicious while that of an Avarohi planet will be inauspicious.

(b) The dasa of a planet in inimical or debilitation divisions will give difficulties.

(c) Now special meanings for the term Arohi and Avarohi.

The Moon: The Moon is Arohi from the first day of bright lunar half through the Full Moon day. She is Avarohi from the first day of dark lunar half through the New Moon day.

For other planets: Planets that are within the 6 signs from the sign occupied by the Sun have their face downwards and are Avarohi. Those that are in the other six signs hold their face upwards and are Avarohi.

Retrograde & Direct Planets: A planet in retrogression is Arohi while the one that is direct (i. e. which has just given up its retrogression) is Avarohi.

These three kinds of special descriptions have been given by ancient exponents.

(d) A planet that is Arohi will give its effects in the initial part of its dasa. The one that is Avarohi will reveal itself in the later part of the dasa. These views are according to Siddha Sena, Maniththa etc.

(e) The dasa of a planet that is Arohi will promote fulfilment of desires. The one that is Avarohi will in its dasa delay the effects and slacken the mind of the person.

Thus ends a general consideration of good and bad dasas.

अथ सूर्यदशाफलम् ।

पङ्केरुहेशस्य दशाविपाके भवेन्नराणां परदेशवासः ।
भूपालालक्ष्म्यायुधविप्रवर्यैर्भैषज्यतो वा बहुधा धनाप्तिः ॥ ३६ ॥
मन्त्राभिचारादिरतो नितांतं भूमीपतेः सख्यविधिर्विशेषात् ।
विख्यातधर्माधिरुचिर्मतिः स्याद्बहुप्रजल्पे समरे च चिन्ता ॥ ३७ ॥
ऋणं च नेत्रोदरदन्तपीडा स्त्रीपुत्रमित्रादिवियोगचिन्ता ।
भूपारिचौरानलबंधुवर्गे स्याद्वा कलिः स्वीयकुलोद्भवैश्च ॥ ३८ ॥

The Sun's Dasa:

36 - 38. General: In the dasa of the Sun, the subject will live in a foreign land. He will gain various kinds of wealth through sources like king, good fortunes, excellent Brahmins and medicines. He will be ever interested in Mantras, black magic and the like, will befriend the king, become famous, be fond of charitable activities, will speak a lot and be worried on account of battles (or quarrels). He will be in debts, will suffer from illnesses relating to eyes, stomach and teeth, and will be separated from his spouse, children and friends. There will be fear for him from the king, thieves and fire. He will have misunderstandings with his kinsfolk and the men of his race.

Notes: In respect of effects for various dasas, the reader will do well to remember one particular thing. There may be good effects followed by bad effects *and or* contradictory effects. The overall disposition of the planet coupled with sensible analysis will lead to right conclusion. For example, a lot of wealth is mentioned for the Sun's dasa on the one hand. Then there are possibilities of debts as indicated. The final results should be wisely understood according to the situation of all planets. If a planet is strong and favourable, good effects will materialise in

full measure while bad effects will remain in abeyance. Weak and unfavourable planets will intensify adverse results and impede good effects.

A dasa is generally a long period spread over many years and one should not always expect all the effects to occur just with the beginning of the dasa itself. The results depend on the sub periods and others., various transits and such other things.

प्रद्योतनस्योच्चगतस्य पाके स्त्रीपुत्रसौख्यं निजलब्धवित्तम् ।
स्याद्धर्मकर्माभिरुचिर्विशेषात्तातार्जितस्थानधनादिलाभः ॥ ३९ ॥
उच्चान्निवृत्तस्य दशा खरांशोः शिरोक्षिरोगं स्वजनैर्विरोधम् ।
हानिं पशूनां नृपतेर्भयं च करोति कष्टं विविधं नराणाम् ॥ ४० ॥

39 - 40. Exalted Sun: (a) If the Sun at birth is below ten degrees of Aries (i. e. upto deep exaltation point), his dasa will give happiness on account of spouse, progeny and earnings. The native will have interest in charitable deeds. Especially, he will gain paternal wealth.

(b) If the Sun is past the 10th degree of Aries, his dasa will cause diseases of the head and eyes, enmity with relatives, loss of quadrupeds, fear from the king and various other kinds of difficulties.

Notes: Each planet will be in deep exaltation or in deep debilitation in a certain degree of a particular sign. Different yardsticks are applied in four different ways as under:

1. Upto deep exaltation point.
2. Beyond deep exaltation point in the same sign.
3. Upto deep degree of debilitation.
4. Beyond the deep debility point in the same sign.

From the present two verses, we understand that the Sun will not be favourable in his dasa once he crosses his deep exaltation point.

An advantageous understanding about exaltation and debilitation can be obtained with the help of effects given for dasas and sub periods in this text as well as others. There is a common misconception that a planet is exalted or debilitated in the whole sign, whereas it is not so. Once the deep exaltation is over, the planet is not exalted. So also about debility. For example, the Sun is exalted in the first 10 degrees of Aries. The

other 20 degrees in Aries do not exalt him. Similarly, the first 10 degrees in Libra are his debility and other 20 degrees are not.

The last point of exaltation is deep exaltation and the last point of debilitation is deep debility and this law applies to all planets.

This can be more appropriately understood with the help of the demarkation for the Moon in Taurus and Mercury in Virgo.

खेर्दशायां वृषभस्थितस्य चतुष्पदस्त्रीसुतसौख्यहानिः ।
दृद्रोगनेत्रामयसंयुतः स्यात्सुदृद्विरोधानुरतोऽभिमानी ॥ ४१ ॥

41. The Sun in Taurus: The dasa of the Sun in Taurus will take away happiness from quadrupeds, progeny and spouse. The person will incur disorders of the heart and eyes. He will be intent upon acquiring enmity even with friends and be egoistic in disposition.

सच्छास्त्रसत्काव्यकलाकलापे सद्वाग्विलासे नितरां प्रवीणः ।
सदर्थसद्वाहनधान्ययुक्तो युग्मोपयातस्य रवेर्दशायाम् ॥ ४२ ॥

42. The Sun in Gemini: In the dasa of the Sun in Gemini, the native will attain a good deal of skill in Sastras, poetry, arts and eloquent speech. He will be endowed with a good deal of wealth, conveyances, and grains.

भूपालसम्मानधनो विनीतस्तातांबिकाबंधुजनैर्वियुक्तः ।
स्त्रीनिर्जितः स्यान्मनुजोऽनिलात्मा ककोपयातस्य रवेर्दशायाम् ॥ ४३ ॥

43. The Sun in Cancer: In the dasa of the Sun in Cancer, the person will gain royal honours and wealth. He will be modest but will separate from his parents and relatives, be subdued by spouse (or females) and will suffer from windy disorders.

हंसस्य कंठीरवगस्य पाके भूपालतुल्यः सुतदारतुष्टः ।
नरो विनीतो विविधार्थयुक् स्यादारण्यदुर्गोद्य कृषिक्रियादेः ॥ ४४ ॥

44. The Sun in Leo: Should the Sun be in Leo, his dasa will make the person equal to the ruler. He will be happy in respect of his spouse and progeny and be modest in disposition. Various kinds of wealth will adore him through forests, forts and agricultural pursuits.

Notes: The word "Hamsa" has various meanings apart from the Sun. These are gander, the Supreme Spirit, Vishnu, Siva, Manmatha (the Hindu god of love), a mountain, the soul, a courtezan, one of the horses of the Moon God, and the vehicle of the Aswins (divine physicians, who are said to be twins born of the Sun God).

योषाजने मान्यपरो नितांतं तुर्याधिकन्याजननार्थयुक्तः ।
देवद्विजार्चाभिरतो दशायां कन्याधिरूढस्य सरोजबन्धोः ॥ ४५ ॥

45. The Sun in Virgo: The dasa of the Sun in Virgo will give the under-mentioned effects. The native will be ever intent upon earning recognition from females. He will be endowed with quadrupeds, female issues and wealth and will honour gods and Brahmins.

नीचाधिरूढस्य रवेर्दशायां जायासुतक्षेत्रधनादिचिंता ।
भयं च चौरानलजं नराणां नीचत्वमुच्चैः परदेशयानम् ॥ ४६ ॥
दशा रवेर्नीचपरिच्युतस्य धनं नृपालात्परवंचनं च ।
करोति जायाजनितं च दुःखंनीचैः सख्ित्वं खलु मानवानाम् ॥ ४७ ॥

46 - 47. The Sun in Debility: (a) Note if the Sun is within 10 degrees of Libra, i. e. prior to deep debility. In the dasa of the said Sun, the subject will have worries concerning his spouse, children and lands. He will be endangered through thieves and fire, be base in disposition and will go away to a distant place.

(b) If the Sun is ahead of 10 degrees in Libra, his dasa will give wealth through the king and by cheating others. One will have grief on account of his spouse and will befriend mean persons.

सरीसृपस्थस्य रवेर्दशायां तेजोधिकः स्यान्मनुजः प्रतापी ।
गरानलाद्यैः परिपीडनं च तातेन मात्रा गतचित्तशुद्धिः ॥ ४८ ॥

48. The Sun in Scorpio: With the Sun in Scorpio, one will beget the following results in Sun's dasa. Valour and splendour will be marked in him. He will be troubled by poison and fire and will have pure intentions towards his parents (i. e. be devoted to his parents).

संगीतशास्त्रश्रुतिनिष्ठचित्तः स्याद्भौरवं भूपकुलात्द्विजेभ्यः ।
स्त्रीपुत्रमित्रद्रविणादिसौख्यं शरासनस्थस्य रवेर्दशायाम् ॥ ४९ ॥

49. The Sun in Sagittarius: One will have deep interest in music and the Vedas, will earn honours from the royal clan and Brahmins and will enjoy happiness through wife, children and wealth in the dasa of the Sun in Sagittarius.

कलत्रपुत्रद्रविणादिचिंता भवेत्रिदोषामयसंभवश्च ।
परस्य कार्याभिरतिर्नराणां रवेर्दशायां मकरस्थितस्य ॥ ५० ॥

50. The Sun in Capricorn: In the dasa of the Sun in Capricorn, the subject will be worried because of spouse, children and financial matters. He will incur vitiation of the three humours (i. e. delirium etc.) and be interested in doing others' work (i. e. be in servitude).

पाके घटस्थस्य विकर्तनस्य पैशुन्यहृद्रोगयुतोऽल्पवित्तः ।
परान्नभुक् स्त्रीसुतबंधुवर्गैर्भवेन्नराणां कलहो नितांतम् ॥ ५१ ॥

51. The Sun in Aquarius: If the Sun at birth is in the sign Aquarius, the native will develop tale-bearing disposition. He will incur cardiac disorders. His wealth will decline. He will depend on others for food. There will be endless quarrels with spouse, progeny and kinsfolk.

पाके झषस्थस्य सहस्ररश्मेः स्त्रीपक्षलब्धं धनमानसौख्यम् ।
स्याद्वाहनाप्तिर्नृपतेः सुतानां चिंता नराणां विषमज्वरार्तिः ॥ ५२ ॥

52. The Sun in Pisces: Should the Sun be in Pisces at birth, his dasa will grant wealth, happiness and honour through one's spouse and in-laws. He will also acquire conveyances through the king, be worried on account of his off-spring and will himself be troubled by strange fevers.

स्वोच्चोपयातस्य मृतिस्थितस्य रवेर्दशा दोषकरी नराणाम् ।
षष्ठस्थितस्य व्रणजातपीडा तातांबिकादोषविवृद्धिकर्त्री ॥ ५३ ॥
नीचस्थितस्याष्टमभागवस्य भानोर्दशा रिष्टकरी नितांतम् ।
प्रणादिपीडा रिपुभावगस्य पित्रोश्च पीडा विविधाऽवगम्या ॥ ५४ ॥

53 - 54. Exalted or Debilitated in 6th / 8th: (a) If the Sun is exalted in the 8th house (i. e. for Virgo ascendant, placed in

Aries), his dasa will produce blemishes.

(b) The Sun in exaltation in the 6th house (i. e. for Scorpio ascendant, placed in Aries) will in his dasa cause ulcers (injuries etc.) and will accelerate the blemishes concerning parents.

(c) Should the Sun be debilitated in the 8th house (i. e. for Pisces ascendant, placed in Libra), his dasa will cause unending diseases.

(d) The Sun in debility in the 6th house (i. e. for Taurus ascendant, placed in Libra) will cause injuries. One's parents will incur various kinds of troubles.

अथ चंद्रदशाफलम् ।

द्विजाधिपे प्राप्तबलाधिरूढे द्विजेश्वरारोहगता ग्रहेंदाः ।
असत्फलास्ते शुभमेव सद्युस्त्वेवं रवेः शीतकरो यथैव ॥ ५५ ॥

Moon's Dasa:

55. Even adverse planets (i. e. dasas) will give good effects if the Moon is strong while other planets are ahead of the Moon. So also the dasa of the Moon when she is ahead of the Sun.

आदित्यशीतद्युतियोगकाले मंत्री भवेद्भूपसमोऽतिमानी ।
भूदेववृन्दारकमंत्रमुख्यैर्द्धनी कलाज्ञो विभवैः समेतः ॥ ५६ ॥

56. The periods the luminaries join will make one a minister and honourable equal to the king. He will gain wealth through Brahmins, gods and Mantras. He will have knowledge of arts and be endowed with wealth.

Notes: The sloka is not of clear concept. Some interpret this as the dasa periods of the luminaries. It is not known whether these two dasas will give the specified effects when the Moon is ahead of the Sun, vide the previous sloka.

आरोहत्रितययुता दशा हिमांशोः सर्वार्थोपचयकरी तु संप्रदिष्टा ।
मर्त्यानां सकलजनेषु मानदात्री भूपालाद्युवतिजनाच्च वित्तकर्त्री ॥ ५७ ॥

57. The Moon with any of the 3 kinds of Arohi will in her dasa cause improvement all kinds of wealth. The person will receive honours and will gain wealth from the ruler and females.

चंद्रस्याधिकृतमयूखपाककाले सन्मानं विविधमलं भवेन्नराणाम् ।

मंत्रित्वं धरणिपतेः प्रसन्नता च भूदेवादितितनयार्चनप्रवृत्तिः ॥ ५८ ॥
सद्गन्धैश्च तिलैः फलैः प्रसूनैर्यद्वा भूमिरुहैर्भनोपलब्धिः ।
सद्धर्मश्च जलाश्रयादिकर्ता सन्मन्त्रा गमशास्त्रविद्विनीतः ॥ ५९ ॥
संचलनत्वमितस्ततो मृदुत्वं
संचलनत्वमिहापि कन्यकानाम् ।
स्यात्कृष्यादिकृतिः परोपकर्ता निद्रा -
लस्यकफान्वितोऽनिलात्मा ॥ ६० ॥
क्रौर्यत्वं च शिरोरुजं च जाड्यं नूनं स्वीयजनैः कलिर्नितांतम् ।
सत्कार्ये न मनस्थितिः कदाचित्सामा न्याच्च पुरातनैः प्रणीतम् ॥ ६१ ॥

58 - 61. Full Moon's Dasa: The dasa of the Full Moon will grant honours, ministership and happiness. The subject will be disposed to worship Brahmins and gods and will gain wealth through superior scents, gingilly seeds, (other) flowers and trees. He will be charitable, will construct water-tanks (for public benefit) and will acquire knowledge in Mantras and Agama Sastras. He will be modest, soft in disposition and be moving hither and thither. He will obtain female children, be involved in agricultural pursuits and will help others. Sleep, indolence and phlegmatic imbalances will be predominant in him. Cruelty, head disorders, dull-wit, quarrels with his own men and aversion to good deeds will also result.

पाके क्रियस्थस्य तुषाररश्मेर्विलासिनीनंदनजातदोषः ।
पुंसां विदेशाभिरतिर्न्ययः स्यात्कलिः शिरोरुक् सहजादिबोधः ॥ ६२ ॥

62. The Moon in Aries: In the dasa of the Moon in Aries, the native's spouse and progeny will incur blemishes. He will live in a distant land. Expenditure, strife, head disorders and evils to co-born will also result.

उच्चोपयातस्य विधोर्दशायां राज्योपलब्धिः स्वकुलानुमानात् ।
सद्रत्नसौख्यात्मजगोतुरंगगजादिवृद्धिर्वनितावशित्वम् ॥ ६३ ॥
पाककाले तु मूलत्रिकोणे विधोः
स्याद्विदेशागमः स्वीयवर्गे कलिः ।
मंधवाहात्कफात्पीडनं वै तनौ
विक्रयाद्वापि कृष्यादितोऽर्थागमः ॥ ६४ ॥
वृषस्य मध्यत्रिलवे हिमांशोर्दशाप्रवेशे धनवाहनानि ।

भवेन्नराणां द्विजदेवमंत्रभावैर्धनाप्तिर्वनिताप्रियत्वम् ॥ ६५ ॥
पूर्वार्द्धगः पापयुतो हिमांशुर्वृषस्य मृत्युं कुरुते जनन्याः ।
तथा परार्द्धे कनकस्य सौम्येक्षितो मृत्युसमानरोगम् ॥ ६६ ॥

63 - 66. The Moon in Taurus: (a) The dasa of exalted Moon will give lordship according to one's family of birth accompanied by precious gems, happiness, progeny, cows, horses, elephants etc. The person will be subdued by women.

(b) If the Moon be in her Moola trikona portion, then the native will in the Moon's dasa have to go to a foreign land. He will have quarrels with his relatives, be troubled by windy and phlegmatic disorders but will earn money through business and agriculture.

(c) If the Moon is in the central decanate of Taurus, her dasa will give wealth, conveyances and gains through Brahmins, gods and Mantras. The native will be fond of women.

(d) If the Moon is with a malefic in the initial half of Taurus, the person will lose his mother in the Moon's dasa. In the later half as above and with a malefic, the dasa of the Moon will bring forth the death of one's father. A benefic in place of a malefic in this Yoga, will not cause death but diseases equal to that.

Notes: (b) After entering the 4th degree of Taurus, the Moon attain her Moola trikona position in Taurus. Although Moola trikona is generally auspicious, our text attributes adverse results for the dasa of the Moon with such position, except gain of wealth. This applies only to dasa analysis, and not to very aspect involving the Moon.

(c) Central decanate of Taurus is from the 11th to 20th degree which again is the Moola trikona of the Moon. In fact the results given at "b" are not contradictory to the present ones. In this specific belt, the dasa of the Moon will additionally give gains through Brahmins and Mantras, and liking for women. These effects will not materialise if the Moon is not the required decanate, but in other area of her Moola trikona.

(d) If the Moon is alone in Taurus, without association with a benefic or a malefic, harm to parents should not be predicted. Then we should apply the relevant conditions found at "a", "b" and "c" above.

इन्दोर्दशा वैणिकसंस्थितस्य स्थानांतरे संचलनं करोति ।
देवद्विजार्चाधनभोगसंपद्वस्त्रादिलाभं धिषणावरेण्यम् ॥ ६७ ॥

67. The Moon in Gemini: The dasa of the Moon in Gemini will cause change of place. Honouring Brahmins and Gods, acquisition of wealth, enjoying pleasures, wealth, robes and increased intelligence will also occur.

इन्दोः कुलीरोपगतस्य पाके भवेत्कृषिद्रव्यपशुप्रवृद्धिः ।
गुप्तामयश्चापि कलाधिकत्वं वनाद्रिदुर्गाभिरुचिर्नराणाम् ॥ ६८ ॥

68. The Moon in Cancer: The dasa of the Moon in Cancer will cause progress of agriculture, money and quadrupeds. The subject will incur secret diseases but will acquire skill in arts. He will have interest in forests, mountains and forts.

हरिस्थितस्येन्दुदशाप्रवेशे विनष्टमर्थं लभते मनुष्पः ।
बुद्ध्याधिकत्वं स्वजनाधिपत्यं वैकल्यमंगेऽपि च पंचबाणैः ॥ ६९ ॥

69. The Moon in Leo: In the dasa of the Moon in Leo, one will gain back lost wealth. His intelligence will be on the increase. He will rule over his men but will incur defects of limbs due to carnal lust.

कन्याधिरूढस्य विधोर्दशायां विदेशयानं प्रमदोपलब्धिः ।
मतिश्च सत्काव्यकलाकलापे स्वल्पार्थसिद्धिर्ननु मानवानाम् ॥ ७० ॥

70. The Moon in Virgo: In the dasa of the Moon in Virgo, the subject will have journeys to distant lands. He will gain a spouse. His mind will concentrate on literature and arts. His financial gains will be limited.

पाके हिमांशोर्वणिजस्थितस्य कांताविलासश्चपलं मनः स्यात् ।
उत्साहभंगो धनहीनता च नीचप्रसंगोऽन्यजनैर्विरोधः ॥ ७१ ॥

71. The Moon in Libra: When the dasa of the Moon in Libra rules, one will enjoy pleasures from women and be fickle-minded. His enthusiasm and financial matters will be injured. He will befriend the mean and will make enmity with his own people.

नीचत्वमुच्चैर्विविधामयः स्यादनल्पचिंता स्वजनैर्विरोधः ।
सद्बुद्धिमानापहतिर्नराणां नीचोपयातस्य विधोर्दशायाम् ॥ ७२ ॥

72. The Moon in Scorpio: The native having the dasa of the Moon in Scorpio will develop a high degree of meanness. His worries will not be minor in nature (i. e. will be of a high magnitude). He will suffer from various illnesses, be inimical to his kinsfolk and will lose his good disposition and honours.

नीचान्निवृत्तस्य कलानिधेः स्यात्पाके धनाप्तिः क्रयविक्रयाभ्याम् ।
मर्मव्यथास्त्रीजनमित्रवर्गैः सख्यात्पता धर्महतिर्नराणाम् ॥ ७३ ॥

73. The Moon Ahead of Deep Debility: The dasa of the Moon in Scorpio, relieved of her deep debility, will give financial gains through trading activities. The person will suffer from secret disorders and will have less association with females and friends. His religious pursuits will be hindered.

कोदण्डसंस्थस्य तुषाररश्मेः पाके भवेत्कुञ्जरवाजिलब्धिः ।
पूर्वार्जितद्रव्यहतिर्नराणामन्यत्र वित्तागमन सुखं च ॥ ७४ ॥

74. The Moon in Sagittarius: The dasa of the Moon in Sagittarius will grant elephants and horses. It will destroy ancestral wealth and make way for new acquisition.

पाके निशेशस्य मृगस्थितस्य न हर्म्यवासोऽनुदिनं कदाचित् ।
सुखात्मजस्त्रीद्रविणोपलब्धिरुन्मादवातामयपीडितः स्यात् ॥ ७५ ॥

75. The Moon in Capricorn: The person will never stay at home. He will beget happiness, spouse, progeny and wealth but be troubled by mental and windy disorders. These will be in the dasa of the Moon in Capricorn.

क्रोडोदरार्तिव्यसनानि पुंसामृणोपलब्धिः कृशता शरीरे ।
कुस्त्रीरतिश्चञ्चलता नितांतं पाके हिमांशोः कलशस्थितस्य ॥ ७६ ॥

76. The Moon in Aquarius: Should the Moon be in Aquarius, her dasa will cause disorders of the stomach. The native will acquire vices, debts, physical emaciation, association with questionable females and an unstable disposition.

वर्गोत्तमस्थस्य धटे हिमांशोः पाकेऽर्थहीनो बलिभिर्विरोधी ।
दन्ताक्षिकर्णामययुङ्नरः स्यात्त्यक्तः स्वदारात्मजबन्धुवर्गैः ॥ ७७ ॥

77. Vargottama Moon in Aquarius: The dasa of the Moon, Vargottama in Aquarius, will cause financial decline. The subject will develop enmity even with men of strength, i. e. importance. He will incur diseases of teeth, eyes and ears and will be discarded by his spouse, progeny and kinsfolk.

Notes: The general belief is that a planet in Vargottama will prove auspicious in its dasa. But in actual practice, a contrary thing happens at times. It is the present kind of clue, specially formulated as an exception, that we are normally not aware of. The Moon's dasa who is Vargottama in Aquarius is such a special exception.

मीनोपयातस्य विधोर्दशायां भवेन्नराणां सलिलोद्भवार्थः ।
शत्रुक्षयः स्यान्न मतिप्रवृद्धिः कलत्रपुत्रादिसुखादि नूनम् ॥ ७८ ॥

78. The Moon in Pisces: If the Moon is in Pisces, her dasa will give wealth through water-borne products and will destroy one's foes. The native's intelligence will progress and he will be happy on account of spouse and progeny.

मीनसंस्थस्य वर्गोत्तमे शीतगोः पाककाले भवेत्संग्रहार्थागमः ।
सन्मतित्वं च पुत्रादिसौख्यं रिपोर्नाशनं कुञ्जराश्वादिकं मानवः ॥ ७९ ॥

79. Vargottama in Pisces: The dasa of the Moon who is in Vargottama Navamsa in Pisces will cause wealth, virtuous disposition, elephants, horses, happiness on account of progeny etc. and destruction of enemies.

वर्गोत्तमे शीतरुचेरनुक्तस्थानेष्वभीष्टार्थयुतोऽतिविद्वान् ।
धीमान्नरः स्वीयकुले वरिष्ठो नीरादिसद्धर्मपरो भवेत्सः ॥ ८० ॥

80. Vargottama Elsewhere: Should the Moon be in Vargottama in other signs than mentioned, her dasa will give fulfilment of desires. The native will become a great scholar, be intelligent, and excellent among his men. He will be intent upon doing charitable activities like constructing water tanks for public benefit.

व्ययोपयातस्य विधोर्दशायां पापर्हितदव्यसमुद्भवः स्यात् ।
नीचारिगस्थे च कृशे पुरोक्तं लब्धं धनं नाशमुपैति शीघ्रम् ॥ ८१ ॥

81. One will earn wealth through sinful means in the dasa of the Moon if she is in the 12th. If she is debilitated, or in enemy's sign, or devoid of digits, the said wealth will incur early destruction.

पाकेऽष्टमस्थस्य च नीचगस्य शीतद्युतेः संलभतेऽतिरोगम् ।
ज्ञातिच्युतिं पापयुतो मृतिं वा षष्ठोपगस्य व्यसनं मनुष्यः ॥ ८२ ॥

82. (a) If the Moon is in fall in the 8th, her dasa will bring forth severe diseases. The person will incur loss of relatives. In this case, the Moon joining a malefic will promote death in her dasa.

(b) In the 6th (in debility), her dasa will promote vices.

क्षीणाष्टमस्थस्य विधोर्दशायां नानामयाद्यैः परिपीडनं च ।
यद्वापि कांताकृतदोषहेतोर्नूनं नरेंद्रं लभते मनुष्यः ॥ ८३ ॥

83. Weak Moon in the 8th will in her dasa cause many kinds of diseases and troubles. The person will receive royal punishment on account of females.

पाकेऽष्टमस्थस्य च मूढगस्य विधोर्नरः संलभतेऽतिदुःखम् ।
नानामयाद्यैः परिपीडनं च राज्यच्युतिं नीरभवं भयं च ॥ ८४ ॥
षष्ठोपगस्य च दशा व्यसनाभिकर्त्रीक्षीणे
स्वबंधुजननाशकरी नराणाम् ।
पूर्णेतथोदयगते खलु राज्यकर्त्री
स्त्रीकर्मकृद्दशमगेऽपि च सिन्धुजाते ॥ ८५ ॥

84 - 85. (a) The Moon in combustion in the 8th in her dasa will cause extreme grief, diseases, loss of kingdom (or position) and danger through water.

(b) The dasa of the Moon in the 6th house will produce vices. If the said Moon is devoid of digits, the dasa will destroy one's relatives.

(c) The Moon being Full and in the ascendant will in her dasa grant kingdom.

(d) In the dasa of the Moon in the 10th, one will perform the deeds of a woman, i. e. will work for a woman.

अथ भौमदशाफलम् ।

वक्रानुवक्रं तरणेश्च पूर्वापरं च षट्कं द्वितयं समीक्ष्य ।
ताराग्रहाणामपि नीचतुंगं सम्यग्विचारेण फलं प्रवाच्यम् ॥ ८६ ॥
स्वोच्चस्वराश्यादिनवांशसंस्था विलोमगाश्चास्तगता यदि स्युः ।
ताराग्रहाः स्वीयफलं विमिश्रं यच्छंति नूनं निजपाककाले ॥ ८७ ॥

Mars Dasa:

86 - 87. In analysing the effects of Mars and others, the following should be scrutinised ere declaring the dasa effects: Vakra (retrogression), Anu Vakra (entering the previous sign by retrogression), placement in the first six signs from the Sun, or in the later six signs from the Sun, debilitation and exaltation. These planets give mixed effects in their dasas, if they are combust or in retrogression, though they may be in exaltation, own sign or own Navamsa.

पाकप्रवेशे क्षितिनंदनस्य यत्साहसैः स्याद्विविधोद्यमैश्च ।
भूपालशस्त्रानलतः कलेर्वा चतुष्पदादेर्विविधा धनाप्तिः ॥ ८८ ॥

88. General Effects: The dasa of Mars will give wealth through valour, various kinds of undertakings, king, weapons, fire, quarrels, quadrupeds etc.

भूपालचोरानलशत्रुभीतिः पित्तज्वरासृक्परिपीडनं च ।
नीतिच्युतिर्द्रव्यहतिर्नराणां भवेत्कलिः स्त्रीसुतबंधुवर्गैः ॥ ८९ ॥

89. (If Mars is weak or ill-placed) his dasa will cause fear from the ruler, thieves, fire, foes, bilious and bloody disorders. One will fall from the path of justice, will lose wealth, and will incur quarrels with spouse, progeny and kinsfolk.

लोहितांगस्य मूलत्रिकोणे नृणां पाककाले विशेषाद्रणे सद्यशः ।
पुत्रजायादिसौख्यं महोग्रा मतिः साहसेनार्थलब्धिर्नितांतं भवेत् ॥ ९० ॥

90. Mars in Moola Trikona: The dasa of Mars in Moola trikona will produce wide fame through battle. The native will be happy on account of spouse, progeny etc. He will be very short-tempered but will gain continuous wealth through valorous activities.

मेषस्थितस्यावनिनंदनस्य पाके महोत्साहधनानि पुंसाम् ।
ख्यातिर्मतिः साहसमग्निबाधा नानाविधारातिसमुद्भमः स्यात् ॥ ९१ ॥

91. Mars in Aries: The dasa of Mars in Aries will cause much enthusiasm, wealth, fame, valour, intelligence, trouble from fire and numerous enemies.

वृषस्थितस्यावनिजस्य पाके स्थित्या विहीनः शुचिरोगतप्तः ।
अनल्पजल्पः परवित्तयुक्तः परोपकारी गुरुदेवभक्तः ॥ ९२ ॥

92. Mars in Taurus: The dasa of Mars in Taurus will take away one' position and health. He will become garrulous, will usurp others' money, will help others and be devoted to preceptors and gods.

द्वन्द्वस्थितस्यावनिजस्य पाके विदेशवासी कुटिलो व्ययार्त्तः ।
पित्तानिलार्त्तः स्वजनैर्विरोधी कलाविधिज्ञो बधिरो नरः स्यात् ॥ ९३ ॥

93. Mars in Gemini: The dasa of Mars in Gemini will cause living in a distant land, crooked disposition, and troubles through expenses and bilious disorders. The native will turn inimical to his relatives, will acquire knowledge of the arts but will incur hearing disorders.

भौमस्य कर्कोपगतस्य पाके धनंजयोद्यानभवार्थयुक्तः ।
क्लेशान्वितः स्त्रीसुतबंधुवर्गैर्दूरे नरः स्याद्विकलो विकृष्टः ॥ ९४ ॥

94. Mars in Cancer: The dasa of Mars in Cancer (upto deep debilitation degree) will give wealth through gardens, fire etc. but will cause troubles (of other kinds). The subject will be away from his spouse and children, be distressed and will remain isolated.

वृथाटनत्वं विगताधिकत्वं नीचत्वमुद्यैर्मनसो विषादः ।
फलोन्मुखं कार्यमतीव दूरे भौमस्य नीचांशगतस्य पाके ॥ ९५ ॥

95. Mars in Deep Debility: Should Mars be in deep fall in Cancer, his dasa will cause futile wanderings, loss of supremacy and grief. Even undertakings about to materialise will turn far away from the subject.

वक्रस्य नीचांशपरिच्युतस्य पाके नरः सर्वगुणोपपन्नः ।
ख्यातो गजाश्वादियुतो बलाढ्यो गुह्यामयार्तो नृपवर्गशत्रुः ॥ ९६ ॥

96. The dasa of Mars past deep debility (in Cancer itself) will bless the subject with all kinds of virtues, fame, elephants, horses etc. The native will become exceedingly strong, but will suffer from diseases of the rectum and will have enmity with men of royal clan.

Notes: Mars is in deep debility at 28th degree. The present verse gives effects for the dasa of Mars placed in the last two degrees of Cancer. Pisces is the last Navamsa of Cancer extending from 26 deg 40' onwards till the end of Cancer. It is noteworthy how Mars changes his behaviour within this space of one Navamsa. That is within a space of 3 deg 20', it behaves in an unfavourable way within first 1 deg 20', and turns favourable in many ways in the next 2 degrees.

भौमस्य कंठीरवसंस्थितस्य पाके नराणां बहुनायकत्वम् ।
स्त्रीपुत्रवित्तादिवियोगता च बाधा भवेच्छस्त्रहुताशजाता ॥ ९७ ॥

97. Mars in Leo: In the dasa of Mars who at birth is in Leo, the subject will get lordship over many. He will be separated from his spouse and progeny, will lose his wealth and be injured by weapons.

कन्याश्रितक्ष्मातनयस्य पाके यज्ञक्रियायां निपुणो मनुष्यः ।
भवेत्सदाचारपरो विनीतः स्त्रीपुत्रधात्रीधनधान्यसौख्यः ॥ ९८ ॥

98. Mars in Virgo: Should Mars at birth be in Virgo, his dasa will grant skills in performing Yagnas (Vedic rites). The native will maintain a good conduct, be modest and will enjoy happiness on account of spouse, progeny, lands, wealth and corns.

भौमस्य जूकोपगतस्य पाके स्त्रीवित्तहीनो विकलांगयष्टिः ।
हतोत्सवो ना कलहप्रसंगैर्दुष्टो भवेद्वै पशुना वियुक्तः ॥ ९९ ॥

99. Mars in Libra: If Mars at birth is in Libra, the native will in such dasa lose his spouse and wealth and will incur physical deficiency. His enthusiasm will be hindered. He will be belligerent and will be deprived of his quadrupeds.

अंगारकस्यालिगतस्य पाके कृषिक्रियाधान्यधनैः समृद्धः ।
द्वेषी बहूनामतिजल्पकः स्याद्विषाग्निशस्त्रादिभयाभितप्तः ॥ १०० ॥

100. Mars in Scorpio: The subject will have plenty of agricultural gains, corns and wealth. He will hate many, be garrulous and be in the grip of fear of poison, fire and weapons. These will be in the dasa of Mars in Scorpio.

चापस्थितस्य क्षितिजस्य पाके भवेन्नराणां द्विजदेवभक्तिः ।
मनोरथाप्तिर्नृपतोर्नितांतमुत्साहभंगः कलहप्रसंगात् ॥ १०१ ॥

101. Mars in Sagittarius: The Dasa of Mars in Sagittarius will make the person honour Brahmins and gods. His desires will be fulfilled through the king. He will be involved in quarrels and will lose his enthusiasm.

आकोकेरस्थस्य पाके कुजस्य राज्यप्राप्तिः स्वीयवंशानुमानात् ।
युद्धे वादे स्याज्जयो वाहनानि भूमीपालात्स्वर्णरत्नादिलाभः ॥ १०२ ॥

102. Mars in Capricorn: If Mars is in Capricorn at birth, his dasa will grant kingdom commensurate with one's line of birth. He will have profits in war and litigations. Conveyances through royal sources, gold and gems will accrue to him.

उच्चातिक्रांतस्य भूमीसुतस्य पाके यत्नात्कार्यसिद्धिर्धनाप्तिः ।
शस्त्रात्पुंसां चापदादेश्च भीतिस्तोषाल्पत्वं स्यान्महत्साहसं च ॥ १०३ ॥

103. Mars Past Exaltation Degree: The dasa of Mars who is past his (deep) exaltation degree in Capricorn will give success in undertakings after some efforts. He will gain wealth but be endangered through weapons and calamities. His happiness will be limited. But he will be very courageous.

कुजस्य कुंभोपगतस्य पाके दुर्मार्गताऽऽचारविहीनता च ।
दारिद्र्यदुःखामयजातपीडा व्ययो बहुस्त्रीतनयादिचिंता ॥ १०४ ॥

104. Mars in Aquarius: The dasa f Mars in Aquarius will take one to bad path and take away his good conduct. The subject will be troubled by penury, grief, ill-health and much expenditure. He will face worries about his wife and offspring.

वक्रस्य मीनोपगतस्य पाके ऋणोपलब्धिस्तनयादिचिंता ।
विचर्चिपामाव्रणजातपीडा व्ययामयत्वं हि विदेशवासः ॥ १०५ ॥

105. Mars in Pisces: The dasa of Mars in Pisces will enable one acquire debts. The person will be worried on account of his progeny etc. He will be troubled by small-pox, itches, ulcers, diseases and expenses. He will have to go away to a distant land.

भौमस्य वर्गोत्तमगस्य पाके संग्रामसंप्राप्तजयाधिकत्वम् ।
बलाधिकत्वं च गुणाधिकत्वं विख्यातकीर्तिं लभते मनुष्यः ॥ १०६ ॥

106. Mars in Vargottama: The dasa of Mars in Vargottama will increase one's fame in war. His energy, virtues and fame in general will also be ascendant.

धात्रीसुतस्यास्तमयोपगस्य पाके किलोपद्रवकैरनेकैः ।
मतिप्रणाशोऽखिलकार्यहानिर्भवेन्नराणां विकलत्वमङ्गे ॥ १०७ ॥

107. Combust Mars : If Mars at birth is combust, his dasa will destroy one's intelligence due to various calamities. All his undertakings will also be destroyed. He will incur physical deficiency as well.

भूमिसुतस्याष्टमभावगस्य दशा विवादं विविधं विरोधम् ।
करोति विघ्नं निजबंधुहेतोः सम्मानहानिं च रुजोदयं च ॥ १०८ ॥

108. Mars in the 8th: The dasa of Mars in the 8th will bring forth many disputes, much enmity, obstacles on account of kinsfolk, loss of honour and troubles from diseases.

कुजस्योच्चमूलत्रिकोणर्क्षगस्य दशाऽऽश्रितस्यापि पाके नराणाम् ।
भवेद्राज्यलब्धिश्च युद्धेऽरिवर्गाज्जयो वित्तरत्नादिसद्ग्राहनानाम् ॥ १०९ ॥

109. If Mars is exalted, or in Moola trikona, or in the 11th house, his dasa will bestow kingdom, and success over enemies in battles. The native will acquire finances, precious stones, conveyances etc.

अथ बुधदशाफलम् ।

विद्याविवेकविभुता कृषिकर्मयुक्तो-
धर्मक्रियाविविधयज्ञविधानचित्तः ।
वित्तान्वितश्च विविधोद्यमवृत्ति-

योगाच्छिल्पादिकर्मकुशलो विविधोत्सवाढ्यः ॥११०॥
संगीतनर्त्तनकुतूहलहास्यहर्षैः
कालक्रमत्वमतिसद्विनयोपलब्धिः ।
आचार्यसज्ञनमतत्वमथो नवान्नसद्भाण्ड
भूषणगृगादिविनिर्मितत्वम् ॥ १११ ॥
पुसां कलत्रतनयादिसुखोपलब्धिः
पाके बुधस्य कफपित्तसमीरपीडा ।
हानिर्धनस्य सुधियाऽत्र बलाबलत्वं
पूर्वविचिन्त्य सदसत्फलमेव वाच्यम् ॥११२॥

Mercury Dasa:

110 - 112. (a) If Mercury is endowed with extreme strength, his dasa will grant learning, knowledge, strength and agriculture. One will be intent upon performing charitable deeds and various kinds of Vedic rites. He will acquire wealth through many pursuits, be skilful in artistic jobs and be associated with many enterprises (or festivities).

(b) The dasa of Mercury with moderate strength will be spent with songs, dance, play, laughter etc. The native will be highly modest and be an honourable teacher among the virtuous. He will acquire superior vessels, ornaments and residence.

(c) Should Mercury be with less strength, his dasa will give happiness from spouse, progeny etc. But the native will incur disorders caused by imbalances of phlegm, wind and bile and will lose his wealth. The wise should estimate the good and bad depending upon the strength or weakness of Mercury.

Notes: Extreme strength, moderate strength, and weakness are not in the original. These are only to be understood thus in the present slokas as well as elsewhere in the text.

मेषस्थितस्येन्दुसुतस्य पाके धीमाञ्छुभांगः परभाग्यनिष्ठः ।
द्यूतानृतस्तेयशठत्वयुक्तो भवेत्सस सौजन्यधनेन हीनः ॥ ११३ ॥

113. Mercury in Aries: The dasa of Mercury will give intelligence and physical beauty. The native will be attached to others' fortunes (i.e. interested in others' wealth), addicted to gambling, falsehood, thieving and cheating, and be devoid of friendship and money.

वृषस्थितस्येन्दुसुतस्य पाके मातुस्त्वनिष्टश्च धनी यशस्वी ।
गुणान्वितः स्यान्मनुजः कलत्रात्मजादिचिंता गरलार्तियुक्तः ॥ ११४ ॥

114. Mercury in Taurus: The dasa of Mercury in Taurus will be ominous for one's mother. The person will acquire wealth, fame and virtues. But he will be worried on account of spouse, progeny etc. and will incur danger through poison.

नृयुग्मसंस्थस्य बुधस्य पाके त्वनेककर्माभिरतोऽतिजल्पः ।
स्त्रीपुत्रमित्रादिसुखोपपन्नो नरो भवेन्मातृसुखेन हीनः ॥ ११५ ॥

115. Mercury in Gemini: One will in the dasa of Mercury in Gemini be interested in many kinds of activities but be very garrulous. He will enjoy happiness through wife, children, friends etc. However, he will be deprived of happiness from mother.

कुलीरसंस्थस्य बुधस्य पाके मित्रैश्च सत्काव्यकलार्जितार्थः ।
विदेशवासी व्यवसाययुक्तः सौख्यात्पको बन्धुजनैर्विरोधी ॥ ११६ ॥

116. Mercury in Cancer: The dasa of Mercury in Cancer will give wealth through friends, poetry and arts. The person will live in a distant land, will pursue agriculture, will have less happiness and will have strained terms with his relatives.

हरिस्थितस्येन्दुसुतस्य पाके पुंसां भवेज्ज्ञानयशोर्थनाशः ।
स्वबन्धुमित्रात्मजकामिनीभिः सौख्यात्पता सन्मतिहीनता च ॥ ११७ ॥

117. Mercury in Leo: The dasa of Mercury in Leo will destroy one's knowledge, wealth and fame. Happiness on account of relatives, friends, offspring and wife will be less. The person will fall short of good disposition.

सुलिपिलेखनकाव्यकलांतरं प्रकुरुते बहुवैभवयुङ् नरम् ।
विनयनीतिपरं जितवैरिणं बुधदशा निजतुंगगतस्य च ॥ ११८ ॥

118. Mercury in Exaltation: In the dasa of Mercury who is in his exaltation space (i. e. within first 15 degrees of Virgo), one will have gains through writings, knowledge of literature and arts, abundant riches, modesty, just disposition and winning over enemies.

मूलत्रिकोणस्य च सौम्यपाके विदेशयानानुरतो विधिज्ञः ।
पराक्रमेणाप्तधनो नरः स्यात्क्षमान्वितः ख्यातगुणैः प्रपूर्णः ॥ ११९ ॥

119. Mercury in Moola Trikona: If Mercury is in his Moola trikona space (i. e. from 16th degree to 20th degree of Virgo), his dasa will cause interest to go to a foreign country. The subject will be learned in rituals. He will acquire wealth through his valour, be tamed or patient in disposition and endowed with all famous virtues.

उच्चत्रिकोणांशपरिच्युतस्य ज्ञपाककाले पशुसौख्यहानिः ।
कलिप्रसंगो विकलत्वमंगे स्वबंधुवैरं च भवेन्नराणाम् ॥ १२० ॥

120. Mercury ahead of Exaltation & Moola Trikona: If Mercury has crossed both his exaltation and moola trikona spaces in Virgo (i. e. placed in the last 10 degrees of Virgo which is his own sign), his dasa will harm happiness on account of quadrupeds. One will be involved in quarrels and be distressed. He will incur enmity with his kinsfolk.

जूकोपयातस्य बुधस्य पाके क्षणेक्षणे शांतमतिः प्रचंडः ।
शिल्पादिकर्मण्यतिनैपुणः स्याद्वाणिज्यतोऽर्थः पशुना वियुक्तः ॥ १२१ ॥

121. Mercury in Libra: The dasa of Mercury in Libra will give the following effects. The native will be peaceful for a moment, and become fierce in the next moment. He will achieve skill in art and other pursuits, and will gain wealth through trading activities He will however have no quadrupeds.

कीटस्थितस्येन्दुसुतस्य पाके प्रेष्यांगनासक्तिपरोऽल्पतुष्टः ।
नरः सदाचारविवर्जितः स्याद्व्ययेन युक्तः स्वजनैर्वियुक्तः ॥ १२२ ॥

122. Mercury in Scorpio: The dasa of Mercury in Scorpio will cause interest in maid servants. One will have less happiness, and will lose good conduct. His expenditure will be marked and he will be abandoned by his kinsfolk.

चापोपयातस्य बुधस्य पाके मंत्री च नामद्व्ययुङ्मनुष्यः ।
कृषिक्रियायाः पशुभिश्च वित्तयुक्तो नितान्तं बहुनायकः स्यात् ॥ १२३ ॥

123. Mercury in Sagittarius: The dasa of Mercury in

Sagittarius will make one a minister and beget him two names (that is, honourable titles). He will earn wealth through agriculture and quadrupeds. He will ever lead over many.

बुधस्य नक्रोपगतस्य पाके ऋणोपलब्धिर्मतिवैपरीत्यम् ।
नीचैश्च सख्यं कपटत्वमुच्चैर्बद्धाटनं स्यान्मनुजस्य नूनम् ॥ १२४ ॥

124. Mercury in Capricorn: If Mercury be in Capricorn at birth, in his dasa the subject will acquire debts, will turn perverse in disposition and will make friends with mean people. He will be cunning and will wander a lot.

चान्द्रेर्दशायां कलशस्थितस्य तेजोविहीनो व्यसनानुरक्तः ।
स्वबंधुपीडापरिपीडितात्मा विदेशयानानुरतोऽतिनिःस्वः ॥ १२५ ॥

125. Mercury in Aquarius: The native in the dasa of Mercury in Aquarius will lose his splendour (i. e. energy). He will be addicted to vices. He and his kinsfolk will be subjected to troubles. He will be intent upon migrating to a distant land and be very indigent.

बुधस्य नीचोपगतस्य पाके विदेशगः सत्त्वगुणौर्विहीनः ।
कृशोऽतिनिःस्वोऽन्यगृहाश्रितः स्यान्नरो भवेद्बंधुजनैर्विहीनः ॥ १२६ ॥

126. Mercury in Debility: The dasa of Mercury in the space of his debilitation (in Pisces) will send the subject to a foreign land. His energy and virtues will vanish. He will be emaciated and be very poor. He will take shelter with others and be devoid of his kinsfolk.

नीचान्निवृत्तस्यं बुधस्य पाके विषाग्निशस्त्रैश्चचतुष्पदाद्यैः ।
प्रपीडितः स्यान्मनुजो नितान्तं नित्यं कुकर्माभिरतोऽल्पतुष्टः ॥ १२७ ॥

127. Mercury Past his Debility: The dasa of Mercury who is ahead of his degree of debility in Pisces will endanger the subject through poison, fire, weapons, quadrupeds etc. He will be endlessly associated with evil deeds. His happiness will be less.

अस्तोपयातस्य बुधस्य पाके हित्वा निजर्क्षं मनुजोऽतिदुःखी ।
कासामयाद्यैः परिपीडितः स्यात्क्षमान्वितो वै द्रविणेन हीनः ॥ १२८ ॥

128. If Mercury is in combustion in a sign that is not owned

by him, his dasa will cause abundant grief, cough and other health disorders. The native will be patient (or tamed) in disposition.

वर्गोत्तमस्थे हिमरश्मिपुत्रे शुभाशुभैर्युक्तनिरीक्षिते च ।
दशाफलं मध्यममेव तत्र सर्वत्र सौम्यस्य दशा विमिश्रा ॥ १२९ ॥

129. Note if Mercury in Vargottama Navamsa is conjoined with or aspected by both benefic and malefic planets. Such dasa will give moderate effects. It is only the dasa of Mercury, in this case, that will give mixed effects, that is both good and bad.

Notes: The implied clue is that the dasas of other planets related to Mercury as described will give moderate effects. Whereas Mercury gives both kinds of effects.

स्वर्क्षादिसंस्थस्य च लग्नबंधुकर्मोपयातस्य दशा बुधस्य ।
ज्ञानं धनं स्वीयकलाधिकत्वं करोति सौख्यं ननु मानवानाम् ॥ १३० ॥

130. If Mercury enjoys the dignity of being in own sign and the like, and is placed in the ascendant, the 4th or the 10th, his dasa will bless the native with wisdom, wealth, much expertise in arts and happiness.

अथ गुरुदशाफलम् ।
वृत्रारिपूज्यस्य दशाप्रवेशे सद्धर्मशास्त्रानुरतो विनीतः ।
भूपप्रसादाप्तमनोरथाप्तः सत्कर्मयज्ञाभिरुचिः सुशीलः ॥ १३१ ॥
दैवद्विजार्चाविभुतासमेतो मेधान्वितोऽत्यंतधनैः प्रपूर्णः ।
सुवर्णरत्नाम्बरवाहनाद्यैः कलत्रपुत्रादिसुखैः समेतः ॥ १३२ ॥
सत्संगयुक् स्वीयकुले वरिष्ठोऽत्यर्थं नरः सत्त्वगुणान्वितः स्यात् ।
गुल्मोदरप्लीहगलामयाद्यैः प्रपीडितश्चिन्त्यमिदं विरुद्धात् ॥ १३३ ॥

Jupiter's Dasa.

131 - 133. (a) During the dasa of Jupiter (in general), the under-mentioned effects will come to pass. The native will be interested in righteous deeds and Sastras. His desires will be fulfilled with the mercy of the ruler. He will perform good acts and involve himself in Vedic rites. He will be virtuous, will honour gods and Brahmins, be endowed with lordship, intelligence and abundant wealth. He will be happy on account of acquisition of gold, gems, robes, conveyances, spouse, progeny etc. He will

join men of virtues, will become a principal person of his race and be endowed with energy and good qualities. (These are when Jupiter at birth is favourably disposed.)

(b) In a situation contrary to this (i. e. with Jupiter ill-placed at birth), the dasa in question will give diseases of spleen, abdomen, liver, throat etc.

मेषोपयातस्य सुरार्चितस्य पाके नराणां बहुनायकत्वम् ।
ज्ञानोदयं स्यान्नृपतेर्धनं च स्त्रीपुत्रमित्रादिसुखोपलब्धिः ॥ १३४ ॥

134. Jupiter in Aries: In the dasa of Mercury in Aries, the person will lord over many. He will acquire wisdom, wealth from the king and happiness through spouse, progeny, friends and others.

पाके गुरोस्तावुरिसंस्थितस्य दुःखैश्च रोगैः परिपीडितः स्यात् ।
विदेशवासी द्रविणेन हीनो हतोत्सवः साहसयुङ्मनुष्यः ॥ १३५ ॥

135. Jupiter in Taurus: The native in the dasa of Jupiter in Taurus will be troubled by grief and ill-health. He will live in a foreign land and will be bereft of wealth and joy. But he will be valorous in disposition.

जीवस्य युग्मोपगतस्य पाके मातुस्त्वनिष्टो निजगोत्रवर्गे ।
भवेद्विरोधी वनितावivादात्संतप्तचित्तो मनुजोऽल्पवित्तः ॥ १३६ ॥

136. Jupiter in Gemini: The dasa of Jupiter in Gemini will be unfavourable or ominous for one's mother and will strain one's terms with his own kinsmen. The subject will be distressed due to litigations concerning females and will have limited wealth.

उच्चोपयातस्य गुरोर्दशायां राज्योपलब्धिर्बहुवैभवं च ।
विशिष्टनाम्ना प्रथितत्वमुच्चैर्भवेन्नराणां नृपतेश्च सख्यम् ॥ १३७ ॥

137. Jupiter in Exaltation: Jupiter being within his exaltation space in Cancer will in his dasa give kingdom and abundant riches. One will achieve wide-spread name and will befriend the ruler.

उच्चच्युतस्यामरपूजितस्य पाके नरः स्यात्पितृमातृदुःखी ।
प्रागर्जितद्रव्यचयक्षयेन तप्तो नितान्तं व्यसनाभिभूतः ॥ १३८ ॥

138. Jupiter Past Exaltation: The dasa of Jupiter who is ahead of exaltation space in Cancer will cause grief concerning parents. It will sadden the person destroying his earlier acquisitions. The subject will be in the grip of vices.

कण्ठीरवस्थस्य गुरोर्दशायां भूपाप्तमानो मनुजो वदान्यः ।
कलत्रपुत्रानुजजातहर्षोऽत्यर्थं मनुष्यो द्रविणेन युक्तः ॥ १३९ ॥

139. Jupiter in Leo: Should Jupiter at birth be in Leo, his dasa will acquire royal honours for the subject. He will be eloquent in speech and will enjoy happiness on account of spouse, progeny and co-born. He will become wealthy.

पाथोनसंस्थस्य गुरोर्दशायां भूपालदाराश्रयतो धनाप्तिः ।
शूद्रादिनीचैः कलहप्रसंगो नूनं भवेत्संभ्रमणं च पुंसाम् ॥ १४० ॥

140. Jupiter in Virgo: In the dasa of Jupiter in Virgo, the person will procure wealth through the patronage of the king's spouse. He will be involved in quarrels with Soodras and others and will wander aimlessly.

तुलाश्रितस्यामरपूज्यपाके दुष्टव्रणार्त्तः सुतदारशत्रुः ।
मन्दोत्सवः स्यात्प्रमितान्नभोक्ता विवेकहीनो मनुजोऽरिहिता ॥ १४१ ॥

141. Jupiter in Libra: The dasa of Jupiter in Libra will bring forth troubles through severe ulcers (or injuries). One's spouse and progeny will turn inimical. He will lose his joy, will eat very limited food, be devoid of wisdom but will eliminate his adversaries.

कौर्प्यस्थदंभोलिभृदीज्यपाके प्राज्ञः समर्थो धिषणावरेण्यः ।
नरः सुतोत्साहयुतोऽनृणी स्याद्रोगाभिभूतो नियमेन हीनः ॥ १४२ ॥

142. Jupiter in Scorpio: The dasa of Jupiter in Scorpio will make one learned and skilful. He will develop excellent intelligence and will derive joy through his offspring. He will enjoy freedom from debts but acquire diseases and abandon his obligations.

Notes: The author Punja Raja, was not only well-versed in astrology, but also highly learned in and at ease with the

Sanskrit language. Many of the general terms he used in the present work are indeed rare even in the best of the astrological works. For example, Varaha Mihira's works are by far the best for richness of Sanskrit terms in astrological and astronomical works.

In the present sloka, our author uses the term "*Dambholibhrideejya*" which denotes Jupiter. "*Dambholi*" means Vajra or the Thunderbolt, the weapon of Lord Indra. "*Bhrit*" means carrying. Thus the thunder-bolt career is Lord Indra. "*Ijya*" means teacher. Hence Jupiter, the preceptor of Lord Indra is implied by this term.

The word "नियम" has been translated as "obligations" which means one's duties prescribed by books of ancient laws. The term in addition denotes the 2nd of the 8 steps involved in Meditation in Yoga.

प्राग्दिग्लवेषु धनुषः स्थितगीष्पतेश्च
मूलत्रिकोणभवने च भवेद्दशायाम् ।
मंत्री पुमान् मतिवरस्त्वथ मांडलीकः
पित्रादिकस्वयुवतीवचनानुरक्तः ॥ १४३ ॥

143. Jupiter in 1st Decanate of Sagittarius: The dasa of Jupiter in Sagittarius in the Moola trikona portion (i. e. first ten degrees) will give the native excellent intelligence and will make him an army chief, a minister or a head of a couple of regions. He will honour the words of his father, spouse and others.

दिगंशकेभ्यः परतश्च चापस्थितस्य वाचस्पतिपाकवेशे ।
यज्ञादिसिद्धिं कृषिगोधनानि सुखं प्रवासाल्लभते मनुष्यः ॥ १४४ ॥

144. Jupiter Ahead of 10 degrees Sagittarius: If Jupiter is past the first 10 degrees in Sagittarius, his dasa will enable one successfully perform Vedic rites. He will beget happiness through agriculture and quadrupeds and acquire a place of living.

नक्रे च नीचांशगतस्य पाके बृहस्पतेर्वै परकार्यकर्ता ।
भवेन्नरो जाठरकर्णगुह्यामयी विशेषान्मतिवित्तहीनः ॥ १४५ ॥

145. Jupiter in Debility: With Jupiter within his (deep) debilitation belt in Capricorn, the person will serve others in the dasa of Jupiter. He will incur diseases of the abdomen, ears and rectum. He will specially be deprived of intelligence and wealth.

गुरोर्दशा नीचलवच्युतस्य कुर्यान्निषादात्कृषितोपलब्धिम् ।
स्ववाक्यदोषाज्जनवंचनाद्वा वृथा कलिं वै पिशुनत्वमुच्चैः ॥ १४६ ॥

146. Past Debility: The dasa of Jupiter who has crossed his debilitation zone (i. e. ahead of 5 degrees of Capricorn) will bring forth gains through hunters and agriculture. One will incur quarrels through his own words or by cheating others. He will be a tale-bearer.

दशा गुरोः कुम्भधरस्थितस्य सद्बुद्धिविद्यानुरतं कलाज्ञम् ।
कलत्रवित्तादि सुखोपलब्धिं करोति मर्त्यं नृपलब्धमानम् ॥ १४७ ॥

147. Jupiter in Aquarius: The dasa of Jupiter in the sign Aquarius will give a good disposition, interest in education, knowledge of arts, happiness on account of spouse, wealth etc., and honours from the ruler.

मीनस्थितस्यामरपूज्यपाके कलाधिकः स्यान्मनुजोऽतिधीमान् ।
विद्याप्रसंगात्तधनो विनीतो विलासिनीप्रेमभरः सहर्षः ॥ १४८ ॥

148. Jupiter in Pisces: The dasa of Jupiter in Pisces will increase one's knowledge in arts. He will be extremely intelligent and acquire wealth through learning. He will be modest, will exceedingly love his spouse and enjoy much happiness.

वर्गोत्तमांशस्थितजीवपाके लोकेऽतिपूज्यः सुतदारसौख्यः ।
अत्यर्थसम्पत्तियुतः सहर्षो भवेद्विनीतो मनुजः कृशांगः ॥ १४९ ॥

149. Jupiter in Vargottama: Should Jupiter be in Vargottama Navamsa, his dasa will beget great honours, and happiness through spouse and offspring. He will acquire excellent riches, be happy in general, be modest but weak-bodied.

मृढाश्रितस्यामरपूज्यपाके भवेन्नराणां च सुखासुखत्वम् ।
नीचारिभांशेषु च वित्तदारपरिक्षयं चामयपीडित च ॥ १५० ॥

150. (a) The dasa of Jupiter in combustion will give happiness

as well as unhappiness.

(b) Should Jupiter be in debility or in inimical sign, his dasa will take away one's wealth, wife and health.

अथ शुक्रदशाफलम् ।

स्यात्पाके भृगुजस्य रत्नयुवतीसद्वस्त्रभूषागमः
सम्मानं विविधं जनेषु मदनस्याप्युद्गमत्वं नृणाम् ।
गीते नर्तनवाद्यकेऽधिकरुचिः सच्छीलशास्त्रादिके
दाने साधुजने मतिश्च नितरां सद्विक्रये वा क्रये ॥ १५१ ॥
पूर्वोपार्जितवित्तलब्धिरतुला गोवाहनेभ्यः सुखं
पुत्रेभ्यश्च कलिः कुले चपलता स्थानाद्भवेन्निश्चयात् ।
वैकल्यं पवनात्कफान्निजतनौ चिन्तादितप्तं मनो वैरं
नीचजनैः फलं समुदितं सामान्यमेतद् भृगोः ॥ १५२ ॥

Venus Dasa.

151 - 152. General Effects: (a) The dasa of Venus in general with good strength will grant precious stones, spouse, excellent robes, ornaments and honours. The subject will grow lustful. He will develop more taste in songs, dancing and musical instruments. He will be endowed with good qualities and interested in Sastras, charities, virtuous men and business activities.

(b) With moderate strength, Venus in his dasa will bring forth incalculable inheritances. The subject will be happy through quadrupeds, progeny and conveyances. There will be quarrels in his family. He will surely have a change of place.

(c) With weak Venus, the dasa will cause disorders of wind and phlegm, and worries. The subject will incur enmity with base men.

लोलं मनः संभ्रमणं विशेषाद्दुर्गता स्युर्व्यसनानि पुंसाम् ।
स्त्रीवित्त सौख्यापचयत्वमुच्चैर्मेषोपयातस्य भृगोर्दशायाम् ॥ १५३ ॥

153. Venus in Aries: The dasa of Venus in Aries will cause instability of mind. The native will wander fruitlessly, be highly agitated and be given to vices. His wife, wealth and happiness will decline.

पाके वृषस्थस्य भृगोः सुतस्य
सच्छास्त्रदानानुरतो विनीतः ।
कृषिक्रियासत्पशुसौख्ययुक्तः
कन्याप्रजः स्यान्मनुजो धनाढ्यः ॥ १५४ ॥

154. Venus in Taurus: If Venus is at birth in Taurus, his dasa will cause interest in Sastras and charitable activities. The subject will be modest, will enjoy gains through agriculture and quadrupeds, will obtain female children and be wealthy.

भृगुसुतस्य दशा मिथुनस्थितेर्विविधकाव्यकलोत्सवयुङ्नरम् ।
परमविस्मयहास्यकथातरं धनचयं परदेशगमोत्सुकम् ॥ १५५ ॥

155. Venus in Gemini: The dasa of Venus is Gemini will cause various kinds of activities related to literature and arts and involvement in enterprises. The native will be associated with exceedingly surprising and comic tales. He will make wealth and will go to foreign countries.

कर्कगामिभृगुजस्य दशायां स्वीयकार्यकुशलोऽतिकृतज्ञः ।
उद्यमाद्द्रविणभूषणशाली स्यान्नरो हि वनितान्तरचित्तः ॥ १५६ ॥

156. Venus in Cancer: Should Venus at birth be in Cancer, the native will become highly skilful in his undertakings in the dasa of Venus. He will be very grateful and will gather wealth and ornaments through his enterprises. His mind will remain centred around females outside wedlock.

सिंहोपयातस्य भृगोर्दशायां भार्याप्तवित्तोऽन्यधनोपजीवी ।
नरो हि पश्वादिगणान्वितः स्यात -
पुत्राऽल्पसौख्यो धिषणावरेण्यः ॥ १५७ ॥

157. Venus in Leo: The native will make wealth through his spouse and will thrive on others' money. He will be endowed with quadrupeds and others. His happiness through progeny will be lessened. He will be exceedingly intelligent. These are for the dasa of Venus who at birth is in Leo.

कन्याश्रितस्योशनसो दशायां भग्नोत्सवो वित्तसुखेन हीनः ।
विदेशवासी चपलो नरः स्यात्त्यक्तः स्वदारात्मजबंधुवर्गैः ॥ १५८ ॥

158. Venus in Virgo: The native will be bereft of enterprise

and financial happiness. He will go to a foreign land, be unstable in disposition and be discarded by his spouse, progeny and kinsfolk. These effects will come to pass in the dasa of Venus who at birth is in Virgo.

कन्यानवांशास्थितभार्गवस्य पाके नृपात्तस्करतोऽर्थहानिः ।
वृथाऽटनं नीचजनैश्च सख्यं भिक्षाटनं वा ननु मानवानाम् ॥ १५९ ॥

159. Venus in Virgo Navamsa: Note if Venus at birth is in Virgo Navamsa. The dasa of such Venus will lead to loss of wealth through the ruler and thieves. The native will wander aimlessly, will befriend base men, and will live by begging.

स्वर्क्षे त्रिकोणे भृगुजस्य पाके विशिष्टनाम्ना प्रथितो नरः स्यात् ।
कृषिक्रियासत्यसुधान्यवित्तैर्युक्तोऽथवा ज्ञातिजनैर्धनाढ्यः ॥ १६० ॥

160. Venus in Libra: The dasa of Venus in his Moola trikona in Libra will grant a special title and wide fame. The native will gain through agriculture, be truthful and endowed with superior grains (or food) and wealth. Else, he will make wealth through his kinsfolk.

कीटोपयातस्य भृगोर्दशायां सदाटनो वै स नरः प्रतापी ।
परस्य कार्ये निरतोऽनृणी स्यात्क्लेशानुरक्तः क्रयवित्तयुक्तः ॥ १६१ ॥

161. Venus in Scorpio: The dasa of Venus in Scorpio will cause valour and endless wanderings. The native will be interested in others' work and will not enjoy freedom from debts. He will be anguished but will make money through business.

शराशनस्थस्य भृगोर्दशायां नरो भवेत्काव्यकलाप्रवीणः ।
क्लेशान्वितः शत्रुजनैर्विशेषान्नृपात्समानः सुतदारतुष्टः ॥ १६२ ॥

162. Venus in Sagittarius: The native will be skilful in poetry and arts but be distressed specially on account of his foes. He will receive honours from the ruler and enjoy happiness through wife and children. These results will materialise in the dasa of Venus who at birth is in the sign Sagittarius.

शुक्रस्य नक्रोपगतस्य पाके कुस्त्रीरतः क्लेशपरः सहिष्णुः ।
कुटुम्बचिन्तासहितोऽरिहन्ता नरो भवेद्घातकपार्तियुक्तः ॥ १६३ ॥

163. Venus in Capricorn: The dasa of Venus in Capricorn will cause interest in bad women and anguish. The native will be tolerant in disposition and will be worried on account of his family. He will destroy his enemies. Windy and phlegmatic diseases will be a source of trouble to him.

कवेर्दशायां कलशस्थितस्य नरः कुकर्माभिरतः कुशीलः ।
व्रतोपहन्ता व्यसनाभिभूतो रोगार्दितः स्यादनृतोक्तियुक्तः ॥ १६४ ॥

164. Venus in Aquarius: One will be attached to evil deeds in the dasa of Venus in Aquarius. His religious vows will be hindered (or he will fall from his moral duties). He will be troubled by vices and ill-health and be disposed to speak untruth.

भृगोर्दशायां शगरस्थितस्य ज्ञानी नरेन्द्रात्सधनः प्रधानः ।
कृषिक्रियावित्तविलासयुक्तो नरो भवेद्वंशधरः समर्थः ॥ १६५ ॥

165. Venus in Pisces: The dasa of Venus in Pisces will produce wisdom, royal favours, headship, agricultural gains, wealth, pleasures and ability to support one's family.

वर्गोत्तमे झषगतस्य भृगोर्दशायां मर्त्यः
स्वनामगुणशौर्य्यधनोपपन्नः ।
नीरादिकार्यकरणेऽतिकृतप्रयत्नो नूनं -
भवेत्कफस्मीरविनिर्जितात्मा ॥ १६६ ॥

166. Venus in Vargottama: If Venus is in Vargottama in Pisces, his dasa will promote one's name, virtues, valour, and wealth. He will gain through water-related activities, be very industrious and be entirely subdued by wind and phlegm, i. e. will suffer great imbalance thereof.

स्वोच्चस्थितो भृगुसुतस्तनुकर्मगो वा -
लाभेऽपि वा न सहितो न च पापदृष्टः ।
स्थानान्नृपालविषये बहुरत्नपूर्णोधीमान्विशाल -
नयनो निजवंशनाथः ॥ १६७ ॥

167. Venus in exaltation identical with the ascendant, the 10th or the 11th house, without aspect or company of a malefic, will give an authoritative position under the king in the dasa of Venus. The native will have abundant gems, be intelligent, wide-

eyed and be the head of his race or dynasty.

अथ शनिदशाफलम् ।

स्यात्पाके नलिनीशजस्य मनुजः श्रीमान्प्रतापाऽधिको
नूनं ग्रामपुराधिकारसहितो देवद्विजार्चारतः ।
सद्हेमांबरवाजिकुञ्जरमुखैः सद्वाहनैः संयुतोऽत्यंतं
काव्यकलाकलापकुशलः सच्छीलकीर्त्त्याधिकः ॥ १६८ ॥
प्राक्स्थानागमसौख्ययुक् कुलवरोऽत्यंतं विनीतः
पुमान् भूदेवामरगेहतत्फलमिदं सामान्यतः कीर्तितम् ।
निद्रालस्यकफानिलोष्णजरुजासंपीडितः स्यात्तनौ
कण्डूदद्रुविचर्चिकादिभिरथो वृद्धांगनालालसः ॥ १६९ ॥
ति शनि दशा सामान्य फलम् ॥

Saturn's Dasa.

168 - 169. (a) Should Saturn possess exceeding strength, his dasa will bring forth riches and abundant valour. The native will enjoy lordship over villages and towns and be devoted to gods and Brahmins. He will be endowed with superior gold, robes, horses, elephants and conveyances and be skilful in poetry, arts etc. apart from abundant virtues and fame.

(b) With Saturn's moderate strength, his dasa will cause happiness through revival of the previous position or place. (That is, the native will get back lost position or place.) He will be an excellent man among his family members, be very modest and will have ordinary gains through Brahmins and temples.

(c) In the dasa of Saturn with feeble strength, one will be marked by predominant sleep, indolence, phlegmatic, bilious and windy imbalances, itches etc. He will be fond of union with women of advanced age.

These are ordinary effects for Saturn's dasa.

मेषस्थितस्यार्कसुतस्य पाके प्रवासशीलो मनुजः स्वतंत्रः ।
स्यान्मर्मचर्मामयपीडितांगस्त्यक्तः स्वमात्रा निजबंधुवर्गैः ॥ १७० ॥

170. Saturn in Aries: The dasa of Saturn (placed in the first 20 degrees) in Aries will give a desire to go to a distant land (in vain). The native will be independent, will suffer from secretive and skin disorders. He will be abandoned by his mother and relatives.

पाके शनेर्नीचलवोज्झितस्य निरुद्यमः स्यात्पवनाप्तदुःखः ।
कलिप्रसंगान्मनुजोऽतिनिःस्वो विचर्चिकाद्यामयतः कृशांगः ॥ १७१ ॥

171. Saturn ahead of Debilitation: If Saturn at birth is in Aries past his deep debilitation (i. e. in the last 10 degrees of Aries), his dasa will make one bereft of industriousness. The native will suffer disorders caused by windy imbalance, will become very poor due to quarrels (or litigations) and be emaciated due to diseases like cutaneous eruptions.

पाके वृषस्थस्य खरांशुसूनोर्भूपालसम्मानविराजमानः ।
रणाङ्गणप्राप्तयशोविशेषो मेधाऽन्वितो धर्मरतो नरः स्यात् ॥ १७२ ॥

172. Saturn in Taurus: The native will shine forth with royal honours in the dasa of Saturn in Taurus. He will acquire fame in battles, be very intelligent and righteous.

द्वन्द्वोपयातस्य शनेर्दशायां सुतार्थभोगाऽभिरतस्त्वशान्तः ।
ऋणाभिघातः परकार्यरक्तः स्त्रीचौरतः स्यात्पुरुषोऽतिनिःस्वः ॥ १७३ ॥

173. Saturn in Gemini: The dasa of Saturn in Gemini will cause addiction to one's progeny, wealth and pleasures. The person will be impatient, troubled by heavy debts, interested in serving others and will become very poor due to women and thieves.

कर्काधिरूढस्य शनेर्दशायां नरः स्वतंत्रो धिषणावरेण्यः ।
चिन्ताऽऽतुरो वा सुतबंधुहीनः कर्णाक्षिपीडामयतः कृशांगः ॥ १७४ ॥

174. Saturn in Cancer: The dasa of Saturn in Cancer will give independence and extreme intelligence. The person will be worried or be deprived of his kinsfolk. He will become thin due to disorders of eye and ears.

पंचाननस्थस्य शनेर्दशायां रोगादिबाधा बहुधा नराणाम् ।
कलिः कलत्रात्मजबंधुवर्गैश्चतुष्पदैर्दासजनैरसौख्यम् ॥ १७५ ॥

175. Saturn in Leo: The dasa of Saturn in Leo will cause numerous difficulties through diseases, and strife through spouse, progeny and kinsfolk. Unhappiness on account of quadrupeds and servants will also come to pass.

पाथोनसंस्थस्य शनेर्दशायां भूनीरगेहादिविधानचित्तः ।
विद्याप्रसंगाप्तधनस्तथोच्चप्रदेशतः स्याद्द्विजदेवभक्तः ॥ १७६ ॥

176. Saturn in Virgo: The dasa of Saturn in Virgo will cause association with development of lands, water tanks and houses. The native will make money through education and high places. He will be devoted to Brahmins and gods.

पाके तुलाश्रितशनेर्गजवाजिरत्नहेमाम्बराद्यभिगमः स्वकुलाऽनुमानात् ।
ख्यातं जनेषु विजयो वनिताविलासः सौख्यं भवेच्च
विविधं खलुमानवानाम् ॥ १७७ ॥

177. Saturn in Libra: The dasa of Saturn in Libra will bless one with horses, elephants, precious stone, gold, robes etc. according to one's family of birth. The native will be successful among men of fame. He will be fond of pleasures through women and will enjoy various kinds of happiness.

कौर्प्योपयातस्य शनेर्दशायां वृथाऽटनः साहसकर्मयुक्तः ।
दयाविहीनः कृपणोऽनृतश्च नीचानुयातः परजीवनः स्यात् ॥ १७८ ॥

178. Saturn in Scorpio: One will wander meaninglessly in the dasa of Saturn in Scorpio. He will perform valorous deeds, be devoid of kindness, be miserly, untruthful, interested in mean people and will depend on others for livelihood.

शरासनस्थस्य शनेर्दशायां नरेन्द्रमंत्री चतुरंघ्रियुक्तः ।
कान्तासुतानन्दभरो नरः स्याद्रणांगणप्राप्तयशावरेण्यः ॥ १७९ ॥

179. Saturn in Sagittarius: The dasa of Saturn in Sagittarius will bless the native with royal ministership, quadrupeds, and happiness through spouse and offspring. He will be an excellent person with fame acquired through battles.

नक्रोपयातस्य शनेर्दशायां श्रमाप्तवित्तं सुभगत्वमुच्चैः ।
वृद्धांगनाक्लीबजनैः सखित्वं विश्वासघातेन धनच्युतिर्वाः ॥ १८० ॥

180. Saturn in Capricorn: The dasa of Saturn in Capricorn will give wealth through hard work. One's fortunes will be great. He will befriend old women and impotent persons. He will be betrayed by others and will consequently lose his wealth.

शनेर्दशायां कलशस्थितस्य महत्प्रतिष्ठः स्वकुले वरिष्ठः ।
कृषिक्रियापुत्रधनादियुक्तो नरो भवेत्सर्वसुखैः प्रपूर्णः ॥ १८१ ॥

181. Saturn in Aquarius: The dasa of Saturn in Aquarius will bring a great deal of fame. The subject will be the best of his lineage and be endowed with agriculture, progeny, wealth et. He will be replete with all kinds of happiness.

मीनस्थितस्यार्कसुतस्य पाके श्रेणीपुरग्रामकृताधिकारः ।
भवेन्नराणां द्रविणांगनाभ्यः सुखं तथोत्साहविनीतता च ॥ १८२ ॥

182. Saturn in Pisces: If Saturn at birth is in Pisces, his dasa will grant lordship over a group of men or village. He will enjoy happiness of wealth and spouse and be happy and modest.

तुल्यं व्ययायं प्रकरोति मूढः शनिः स्वपाके रणभंगुरं च ।
सतोषकीर्त्या वियुतं मनुष्यं क्लेशैरनेकैः परितप्तचित्तम् ॥ १८३ ॥

183. If Saturn is combust at birth, his dasa will balance one's income and expenditure. The person will be defeated in a war and be deprived of happiness and fame. He will have various kinds of anguish.

नवांशराशिक्रममेवमुक्तं तयोर्निरुक्तं बलवत्तरं च ।
अत्रैव राशयंशकवीर्यसाम्ये समानरुपं प्रवदेद्यथावत् ॥ १८४ ॥

184. The dasa effects so far stated (for the Sun and others) are based on Rasi and Navamsa. The results will depend on the stronger of the two. If both are of equal strength, the results will be equal or mixed.

एवं ग्रहाणां विविधैः प्रकारैर्दशाफलान्यब्जभुवेरितानि ।
ज्ञात्वा नराणां प्रकृतिस्वभावं समादिशेत्तस्य समानरूपम् ॥ १८५ ॥

185. Lord Brahma stated various kinds of dasa results as above. The intelligent should consider the effects according to the nature, family of birth etc. of the native concerned.

लग्नदशाफलम् ।

तनोर्दशा स्यात्रिलवक्रमेण चरे शुभा मध्यफलाऽधमा च ।
कष्टा शुभा मध्यफला स्थिरे च द्व्यंगेऽधमा-
मध्यफलोत्तमा च ॥ १८६ ॥

शुभमध्याधमकान्यथो फलानि लग्नेशस्य दशोदितानि तानि ।
कल्प्यानीह तथा बलानुमानाल्लग्नस्याधिपतेस्तु बुद्धिमद्भिः ॥ १८७ ॥

186 - 187. Ascendant's dasa.

(a) Movable Sign: If the ascendant rises in the first decanate of a movable sign, its dasa will be auspicious. With 2nd decanate rising, the dasa will be moderate. Good effects will be the least in ascendant's dasa if the 3rd decanate be rising.

(b) Immovable Sign: Should the ascendant be in the first decanate of an immovable sign, the dasa of the ascendant will give difficulties; in the 2nd decanate will give auspicious effects; and in the 3rd, one will be moderate.

(c) Common Sign: If the first decanate of a common sign be ascendant, its dasa will be inauspicious; with 2nd decanate moderate and with the 3rd one excellent.

(d) The learned should declare excellent, mediocre and worst effects in the dasa of the ascendant based on the strength of the lord of the ascendant (also).

अथाष्टकवर्गदशायामंतर्दशाक्रमः ।

एकर्क्षेऽर्द्धं त्र्यंशकं वै त्रिकोणे तुर्यं भागं रन्ध्रबंधुस्थयोश्च ।
द्यूनेऽद्र्यंशं पाचयत्येव खेटश्चैवैकर्क्षे द्व्यादयो यो बली सः ॥ १८८ ॥

188. Sub Periods in A.V. Dasa: The planet joining the main dasa lord will acquire half of the main dasa. Next, one-third will be shared by those in the 5th and 9th from the main dasa lord. Next, one-seventh will go to the planet who is in the 7th from the dasa lord. Lastly those in the 8th and 4th from the main dasa lord will get one-fourth.

Notes: This has already been described earlier. Please see chapter 9, sloka 3 - 6 supra for detailed notes. The text repeats these conditions here and gives another authority entitling Rahu for a sub period in Moola dasa, as under. There are already necessary instructions for Rahu's Ashtaka Varga.

सिंहीपुत्रेणाऽन्वितं चेद्विलग्नं प्रोक्तस्थानेष्वन्यखेटा न चैवम् ।
हता राहुः सौरितुल्यं फलं तद्वाच्यं नूनं तत्र चांतर्दशायाम् १८९ ॥
अंतर्दशाविभागे तु रवीन्द्वो राहुना सह ।
यमतुल्य फलं ज्ञेयं नैवान्येषां क्वचिज्जगुः ॥ १९० ॥

अर्केन्दुपृथ्वीतनयार्कजेभ्यः सिंहीसुतस्येन दशाऽपहारे ।
मृतिं रुजं मृत्युसमं शुभं चेद्दशाफलं तत्र वदोद्वीमिश्रम् ॥ १९१ ॥
यस्यिन् भावे सैंहिकेयस्तु यस्य पुंसः सूतौ स्यात्तदीशस्य पाके ।
मृत्युर्वाच्यस्तद्द्विषोऽन्तर्दशायां होराविद्विर्निश्चितं तस्य तद्वा ॥ १९२ ॥

189 - 192. (a) If Rahu is in the ascendant, while there are no planets in the places mentioned above (sloka 188), Rahu is entitled for sub period rulership (in the dasa of the ascendant). The results for Rahu's sub period should be declared assimilating him with Saturn.

(b) In dividing the sub periods, it should be ensured that Rahu is with the Sun or the Moon. Only then, his sub period should be equated with Saturn; otherwise not. This view is held by some authorities.

(c) In the dasa of Rahu, the sub periods of the Sun, the Moon, Mars and (or) Saturn will lead to death, or to a disease akin to that. If the sub period lord mentioned is auspicious, effects will be mixed in nature (and not in the form of death or dangerous disease).

(d) Note the lord of the particular Bhava (house) in which Rahu is placed at birth. In the dasa of the said Bhava lord, and in the sub period of the planet inimical to the lord of the Bhava in question, death of the native will occur. Learned in astrology conclude this way.

Notes: (c) There is no Rahu dasa in Moola dasa scheme. Obviously, this stipulation is for Vimsottari or such other dasa and is a mix up.

लग्नस्य पाके यदि लग्नपस्य भवेत्सपत्नस्य दशापहारे ।
स्यान्मानवानां निधनं त्ववश्यं लग्नं-
शुभाख्यैः सहितं न चेत्स्यात् ॥ १९३ ॥

193. In the dasa of the ascendant, and in the sub period of a planet inimical to the lord of the ascendant, the native's death will take place provided there is no benefic planet in the ascendant.

विलग्नजन्माधिपतिर्नभोगः षडष्टकश्चाष्टकवर्गके च ।
शून्यर्क्षगतस्य दशाविभागे भवेदवश्यं निधनं नरस्य ॥ १९४ ॥

194. The lord of the ascendant should be in the 6th or the

8th with no A.V. Rekhas (i.e. benefic points). Then in his dasa periods, death of the native will take place.

नीचस्थितश्चेत्तनुनायकोऽपि व्ययस्थितो वा निधनस्थितो वा ।
स्यात्तद्दशायां निधनं त्ववश्यं क्रूरग्रहैश्चेत्सहितं विलग्नम् ॥ १९५ ॥

195. If the lord of the ascendant is debilitated or is in the 8th or the 12th while the ascendant is occupied by a malefic, the dasa of the lord of the ascendant will be a source of the person's death.

विलग्नजन्माष्टमभेयदा वा विलग्नजन्मोदयके तथैव ।
विलग्ननीचोदयकेऽपि तेषां शून्ये फले चेन्निधनं प्रवाच्यम् ॥ १९६ ॥

196. Should there be zero benefic points in the A. V. in the 8th or in the ascendant, or if a debilitated planet rises in the ascendant with zero A. V. points, such dasa periods (of the ascendant or its lord) will bring forth death.

जाता नरा ये ह्युभयत्र योगेऽप्यंतर्दशायां प्रवदेदरिष्टम् ।
तेषां सुधीभिर्ननु जातकज्ञैः शांतिं ग्रहाणां जपहोमदानैः ॥ १९७ ॥

197. Balancing of Yogas: If a person is born with Yogas causing untimely death as well as those for longevity as stated earlier, the evil dasas will only produce evils (but not final death). The wise should then resort to propitiatory methods like Graha Japa, Homa and charities (i. e. recitation of sacred spells, performing Vedic rites for the concerned evil planets and giving relevant charities).

यस्मिन्नवांशे वनिताधिनाथो भवेत्प्रसूतौ ननु मानवानाम् ।
याते तदीशस्य दशांतराले जायाधिपे तत्र कलत्रयोगम् ॥ १९८ ॥

198. Marriage: The dasa and sub period ruled by the lord of the Navamsa occupied by the 7th lord (from the natal ascendant) will lead to acquisition of a spouse.

दशाधिपे नैधनभावसंस्थे रणांगणे चेद्रिपुणा हते च ।
स्यात्तद्दशायां निधनं त्ववश्यमशंकितं ज्योतिषिकैरिहोक्तम् ॥ १९९ ॥

199. If the lord of a dasa is in the 8th or is defeated in a planetary war, his dasa will be a source of death. So say the learned in astrology.

जन्मर्क्षनाथो निजलग्ननाथः शत्रोर्दशायां मतिविभ्रमं च ।
रिपोर्भयं राज्यपरिच्युतिश्च कलिः खलैः स्याद्बलहीनता च ॥ २०० ॥

200. Mental aberration, troubles from enemies, loss of rulership (or profession), strife, and loss of energy will come to pass in such dasa whose lord is inimical to the lord of the ascendant or to the lord of the Moon sign.

यदि खलद्युचरस्य दशांतरे खलखगस्य किलांतरजा दशा ।
प्रकुरुते निधनं द्रविणक्षयं तनुभृतां नितरां च रिपूदयम् ॥ २०१ ॥

201. In the dasa of a malefic planet and in the sub period of another malefic planet, the following will materialise - death, loss of finances and rise of enemies.

अंतर्दशा चैकगृहस्थितानां द्वित्र्यादिकानामशुभग्रहाणाम् ।
करोति दैन्यं च रुजं विवादं धनक्षयं शत्रुभयं नराणाम् ॥ २०२ ॥

202. If two, three or more malefic planets are in one and the same sign, their dasa and sub periods will lead to poverty, disease, litigation, loss of wealth and fear from enemies.

अंतर्दशा चैकगृहस्थितानां सतां निजोच्चर्क्षविवर्जितानाम् ।
प्रेष्यं मनुष्यं द्रविणेन हीनं करोति दीनं च विरोधयुक्तम् ॥ २०३ ॥

203. See if two benefic planets are in one and the same sign, not being in own sign or in exaltation. The dasa and sub periods of such planets will make one a servant, bereft of wealth. Enmity will also come to pass under such directional influences.

जामित्रगानां गगनेचराणामंतर्दशायां मरणं गृहिण्याः ।
धनक्षयः स्यात्कलहादिसंगो रोगः कुभोगः खलु नीचसंगः ॥ २०४ ॥

204. The native will lose his spouse in the sub period of a planet in the 7th house. He will also lose his wealth, be involved in quarrels, subjected to diseases, will enjoy blame-worthy pleasures and will join base people.

रन्ध्रस्थितानां गगनेचराणामंतर्दशाऽरिष्टसमुद्भवं च ।
द्रव्यस्य नाशं व्यसनानि पुंसां शत्रूदयं चामयपीडनं च ॥ २०५ ॥

205. There will be evils in the sub period of the occupant of the 8th house, including destruction of money through vices, and

confronting enemies and diseases.

व्योमौकसां पंचनवर्क्षगानामन्तर्दशा संजनयेच्च वित्तम् ।
विलासिनीनंदनजाततोषं हर्षोदयं कांतिविवर्द्धनं च ॥ २०६ ॥

206. In the dasa and sub periods of planets in the 5th and 9th houses, the person will acquire wealth. He will enjoy happiness through spouse and progeny. His splendour (i. e. energy) will flourish.

सुखस्थितानां च नभश्चराणामन्तर्दशा सौख्यमतीव नित्यम् ।
स्त्रीपुत्रमित्रद्रविणादिकानां निरोगितां मानसमुन्नतिं च ॥ २०७ ॥

207. Happiness of a big order on account of spouse, progeny, friends and wealth will result in the sub period of a planet placed in the 4th house. The native will be free from ill-health and be endowed with a high degree of mental powers.

अथ रवेरंतर्दशाफलानि ।

पङ्केरुहेशस्य दशांतराले पङ्केरुहेशः कुरुते नराणाम् ।
सन्मित्रपुत्रद्रविणादिसौख्यं कान्ताविलासं शुभदा दशा चेत् ॥ २०८ ॥
सरोजिनीशस्य दशांतराले नक्षत्रनाथः कुरुते नराणाम् ।
प्रसादमद्भ्यो ग्रहणीं च पाण्डुं क्षयं यदा कष्टफला दशा चेत् ॥ २०९॥
महीसुतः सूर्यदशान्तराले सद्रत्नहेमाम्बरजातसौख्यम् ।
विख्यातकीर्तिं विपुलप्रतापं पित्तानलार्त्तिं नृपवित्तलब्धिम् ॥ २१० ॥
भानोर्दशायां शशिजे मनुष्यो भग्नोद्यमः स्याच्चपलः प्रमादी ।
विचर्चिकाददुविकारपूर्णैः प्रपीडिताङ्गो द्रविणेन हीनः ॥ २११ ॥
स्यान्मतिर्द्विजसुरार्चनेऽमला धान्यवस्त्रपरिसंग्रहेषु च ।
मानवाहनधनागमो नृपाद्भीष्पतौ रविदशान्तरे नृणाम् ॥ २१२ ॥
शूलं च शीर्षोदरकर्णदेशे विदेशयानं कलहाकुलत्वम् ।
करोति तीव्रं ज्वरमस्वतंत्रंदैत्यार्चितो भानुदशा प्रयातः ॥ २१३ ॥
नीचतस्करभयं जलभीतिं वैरितां वितनुते निजमित्रैः ।
भानुजः कमलिनीशदशायां दद्रुतश्च नृपतेरतिदुःखम् ॥ २१४ ॥

208 - 214. Effects of Sub Periods in the Sun's Dasa: The following results will materialise in the various sub periods of the dasa of the Sun.

(a) The sub period of the Sun will give happiness through good friends, children, wealth etc. The native will enjoy pleasures

through women (or spouse). These will materialise only when the Sun is favourably disposed.

(b) In the Moon's sub period, there will be gains through water-related pursuits (if the Moon is well-disposed). If the Moon is unfavourable, dysentery, white leprosy, and tuberculosis of the lungs will occur.

(c) In the sub period of Mars, one will gain excellent gems, gold, happiness through robes, wide fame, much valour, wealth by royal favours and diseases of bile and wind.

(d) In the sub period of Mercury, one's undertakings will fail. He will be fickle-minded, insane (or imprudent), be troubled by cutaneous eruptions and be devoid of wealth.

(e) In the sub period of Jupiter, one will worship Brahmins and Gods, be interested in acquisition of good food and robes, and will beget royal honours, conveyances and wealth.

(f) In the sub period of Venus, the native will incur pains of the head, abdomen and ears. He will go to a distant land, will be involved in quarrels, be subjected to severe fevers and will lose his independence.

(g) Saturn's sub period will produce fear from mean men, thieves and water, enmity with friends, itches and abundant grief through the king.

Notes: The effects for various sub periods in the 7 Moola dasas have been given by the author in a certain uniform manner which should not mean that sub period orders will be in the same manner. For the sake of an order, these have been given so. For the method of sub-periodization, please refer to initial slokas of this chapter. As already narrated, some sub periods may not even be there in certain dasas.

अथ चंद्रान्तर्दशाफलानि ।

क्षयामयार्तिं प्रकुतेर्विकारं विदेशयानं कलहं स्वकीयैः ।
सद्धर्मकर्मद्रविणेन हीनं विधोर्दशायां कुरुते दिनेशः ॥ २१५ ॥
मुक्ताफलैः सद्द्रविणैः समेतो लाभान्वितो वारिजकर्मणा च ।
भवेन्मनुष्यो वनितादिसौख्ययुतः शशांके तदि चंद्रदाये ॥ २१६ ॥
रक्तपित्तकलिसंभ्रमदोषं शत्रुतां वितनुते स्थलहानिम् ।
मंगलः कुमदिनीशदशायां पीडनं च जननीपितृवर्गे ॥ २१७ ॥

गोगजाश्वधनभूमिविद्यया संयुतो हि मनुजः क्षमान्वितः ।
विश्रुतोऽन्यविषये पृथुस्त्वयं बोभने शशिदशांतरस्थिते ॥ २१८ ॥
गोगजाश्वधनभूसुतोत्सवैः सद्विलासवरधर्मविद्यया ।
संयुतो भवति लोकविश्रुतो वाक्पतौ शशिदशांतरे गते ॥ २१९ ॥
सद्विलासविविधांगनाजनैर्मौक्तिकैर्विविधभूषणैर्धनैः ।
संयुतः शशिदशांतरे सिते धान्यकैः कृषिजलोद्भवैः पुमान् ॥ २२० ॥
चौरभूपरिपुवह्निजं भयं मानवस्य वनितात्मजं सुखम् ।
रुक्चयं व्यसनतां करोत्यलं पिंगलः शशिदशांतरस्थितः ॥ २२१ ॥

215 - 221. Effects of Sub Periods in the Moon's Dasa: The undermentioned effects will come to pass in the various sub periods of the Moon's dasa.

(a) Tuberculosis, mental sickness; going to a distant land, quarrels with own men and absence of righteousness, good deeds and money will come to pass in the sub period of the Sun.

(b) The sub period of the Moon will give pearls, righteously acquired wealth, gains through water-related ventures and happiness through spouse etc.

(c) Mars' sub period will be a source of blood disorder, strife, enmity, loss of place and evils to paternal and maternal kinsfolk.

(d) The sub period of Mercury will cause acquisition of cows, elephants, horses, lands and learning. The native will be tolerant in disposition and be widely famous in other countries.

(e) Jupiter's sub period will give cows, elephants, horses, wealth, lands, progeny, enjoyments, education, charitability and fame.

(f) That of Venus will bless one with enjoyment with various women, pearl, ornaments etc.

(g) That of Saturn will lead to fear from the king, thieves and fire. The native will enjoy happiness through spouse and progeny. He will incur a multitude of diseases and lose himself to vices.

अथ भौमांतर्दशाफलानि ।
दुर्गादरण्यान्नृपतेर्धनाढ्यस्तुल्यो भवेन्ना पितृबंधुवर्गैः ।
ज्ञानी प्रचण्डो विजयाधिशाली विकर्तने भौमदशांतरस्थे ॥ २२२ ॥
गतोत्सवः पित्तकफाधिकः स्यान्नानाजनानां हरणेऽतिदक्षः ।
बहुप्रकारैरुपजीवनार्थं द्विजाधिपो भौमदशांतरस्थः ॥ २२३ ॥

सद्वित्तभूषाम्बरमौक्तिकानि नित्योत्सवानंदमहत्पदानि ।
करोत्यलं पित्तकफार्तिमिंदुः कुजस्य पाके प्रवदंति केचित् ॥ २२४ ॥
वैरितस्करनृपामयार्दितः पीडितो हि मनुजो गतोत्सवः ।
वर्जितः सुतविलासिनीधनैश्चन्द्रजे कुजदशांतरस्थिते ॥ २२५ ॥
गोहयादिवरवाहनैर्युतः पुत्रमित्रवनितादिसत्सुखैः ।
धर्मविन्नृपधनः कुलाधिकः स्याद्बरः कुजदशांतरे गुरौ ॥ २२६ ॥
चलमनाः श्वसनव्यसनाकुलो निजजनैर्द्रविणैः परिवर्जितः ।
हतबलः परदेशरतः पुमान् भृगुसुतेऽवनिजस्य दशांतरे ॥ २२७ ॥
स्थानभ्रंशो मृत्युतुल्यप्रपीडा कांतापुत्रस्वीयवर्गेषु पीडा ।
क्लेशोऽत्यंतं मानहानिर्नराणां धात्रीपुत्रस्यांतरालेऽर्कसूनौ ॥ २२८ ॥

222 - 228. Effects of Sub Periods of Mar's dasa: The following effects will occur in the relevant sub periods in the dasa of Mars.

(a) In the sub period of the Sun, the native will make money through forts, forests and the king. He will be akin to his father and relatives (in prosperity), be a wise man and highly successful.

(b) The sub period of the Moon will take away one's joy and trouble him through excess of bile and phlegm. He will be very skilful in cheating many people in many ways. However, according to some, this sub period will give excellent wealth, ornaments, robes, pearls, happiness of continuous nature, powerful position and troubles of bile and phlegm.

(c) That of Mercury will cause troubles through thieves, kings and diseases. Happiness will be absent. One will be deprived of spouse, progeny and wealth.

(d) The sub period of Jupiter will cause acquisition of excellent conveyances like cows and horses, followed by happiness through spouse, progeny and friends, righteousness, wealth through royal favours and excellence among the men of his lineage.

(e) Unstable disposition, distress through windy disease, separation from one's own kinsfolk and wealth, loss of energy and dwelling in a distant land - all these will be due in the sub period of Venus.

(f) Saturn's sub period will displace the native and will give troubles akin to death. His spouse, children etc. will be subjected to evils. He will be anguished and will lose his honour.

अथ बुधांतर्दशाफलानि ।

स्वस्थानतः संचलनं करोति नानामयैः पीडनकं त्वकस्मात्
धनागमं धर्मचयं नराणां विकर्तनः सौम्यदशां प्रविष्टः ॥ २२९ ॥
सद्वारणानां च तुरंगहेम्नां सदंबराणां च सुविद्रुमाणाम् ।
भवेदवाप्तिर्बहुवैभवानां सूर्ये ज्ञपाके प्रवदंति केचित् ॥ २३० ॥
मृतप्रजासंभवमल्पतोषं पामामयार्तिं पशुपीडनं च ।
कुस्त्रीरतिं ज्ञातिजनाप्तवित्तमिन्दुर्ज्ञपाके कुरुते नराणाम् ॥ २३१ ॥
ऊर्धाङ्गगुह्यामयपीडितः स्याद्बहुव्ययार्त्तः सुतदारहीनः ।
विलुप्तधर्मोऽन्यजनेषु तुष्टो बुधस्य मध्ये वसुधातनूजे ॥ २३२ ॥
कांतासुतानंदयुतोऽरिहन्ता सद्धर्मकर्माभिरतो विनीतः ।
मंत्री नरः स्यात्पितृमातृदुःखी बृहस्पतौ सौम्यदशांतरस्थे ॥ २३३ ॥
विविधभूषणवस्त्रधनान्वितः सुधिषणो द्विजदेवसमर्चने ।
विबुधसाधुजनेष्वतिादरो बुधदशांतरगे दनुजार्चिते ॥ २३४ ॥
नानायासैश्चापि संरोधनैर्वा कुर्यान्नित्यं निश्चय देहभाजाम् ।
नानाबाधामिन्दुपुत्रस्य पाके दैत्यामात्यः संवदंतीह केचित् ॥ २३५ ॥
कदन्नपानासुखयुक् प्रतापी नीचप्रियोऽत्यंतमृदुस्वभावः ।
सद्धर्मकान्ताद्रविणेन हीनो नरोऽर्कजे सौम्यदशांतरस्थे ॥ २३६ ॥

229 - 236. Effects of Sub Periods in Mercury' dasa: The undermentioned results will materialise in the various sub periods of the dasa of Mercury.

(a) Leaving one's place, sudden outburst of various diseases, acquisition of money and righteousness will be the results due for the Sun's sub period.

But according to some, excellent elephants, horses, gold, robes, pearls and a lot of wealth will come to pass. (To wit, the bad results mentioned will not be present.)

(b) That of the Moon will give birth to dead children and consequent unhappiness. Itches, ulcer, union with questionable women, and acquisition of wealth through relatives will also form part of this period.

(c) Diseases in upper part of the body and in anus will strike in the sub period of Mars. The subject will also be troubled by a lot of expenses and will be deprived of spouse and progeny. His righteousness will vanish. He will be happy with other people (but not with his relatives).

(d) In Jupiter's sub period, one will enjoy happiness through

wife and offspring. He will eliminate his foes, be involved in righteous deeds, be modest and be a minister. He will incur grief on account of parents.

(e) The sub period of Venus will give various kinds of ornaments, robes and wealth. One's mind will be set on worshipping gods and Brahmins and he will patronise virtuous men.

Some however opine that this period will give many difficulties and imprisonment.

(f) Saturn's part will make him consume inferior food and give him unhappiness thereof. But the person will like mean men, be soft in disposition, quite righteous, and be bereft of spouse and money.

अथ गुर्वन्तर्दशांतरफलानि ।

नरेशमान्यः सुखभोगवित्तयुक्तः सभायां सुजनेषुः ।
विशिष्टनाम्ना प्रथितो नरः स्याद्भानौ सुराचार्यदशांतरस्थे ॥ २३७ ॥
कांतासुतप्रीतिकरो विनीतः ख्यातो भनी भूपतिलब्धमानः ।
विद्यामहोत्साहपरो नरः स्यात्कलाधरे जीवदशांतरस्थे ॥ २३८ ॥
शिरोऽक्षिगुह्यामययुङ्मनुष्यो विदेशवासी विबलोऽल्पवित्तः ।
पराश्रयी स्यात्कलहानुरक्तो भौमे सुरेज्यस्य दशांतरस्थे ॥ २३९ ॥
सौख्यार्थसद्भोगयुतो नरः स्यात्संग्रमसंप्राप्तयशोविशेषः ।
प्रौढप्रतापी धिषणस्य पाके भौमे प्रविष्टे प्रवदंति केचित् ॥ २४० ॥
मंदोत्सवः स्यात्सलिलप्रमादी विदेशवासी चपलो विवादी ।
अधर्मयुङ्मस्तकपीडितो ना चन्द्रात्मजे जीवदशांतरस्थे ॥ २४१ ॥
स्त्रीपुत्रवित्तालयवाहनानां सद्बुद्धिकौशल्यसुराचर्चनानाम् ।
करोति लाभं शशिजः सुरेज्यदशां प्रविष्टः प्रवदंति केचित् ॥ २४२ ॥
सद्वस्त्रसस्यग्रहणेऽतिशीलः सद्धर्मविद्यास्वपि वह्निदीप्तः ।
नूनं नरो वातकफार्दितः स्याद्दैत्यार्चिते जीवदशांतरस्थे ॥ २४३ ॥
स्याद्धनैर्निजजनौर्विवर्जितः श्लेष्मवातकलहैः प्रपीडितः ।
स्यान्नरो व्यसनयुक्तवौ गुरोरंतरे च जगदुः क्वचिद्विदः ॥ २४४ ॥
पामाविषाद्यैः परिपीडितः स्यान्नरो विरोधी पशुवित्तयुक्तः ।
कुस्त्रीरतः प्रेष्यजनाभितप्तो मन्देसुराचार्यदशां प्रयाते ॥ २४५ ॥

237 - 245. Effects of Sub Periods of Jupiter's Dasa: The following effects will come to pass in the various sub periods of the dasa of Jupiter.

(a) In the sub period of the Sun, royal honours, happiness, pleasures, wealth, recognition in assembly and acquisition of a title will fructify.

(b) In that of the Moon, one will be happy in respect of his spouse and progeny. He will be modest, famous and wealthy. Royal honours, increased learning and successful enterprise will also result.

(c) In that of Mars, the native will incur diseases of the head, eyes and anus. He will move to a distant land and be weak. His riches will decline. He will live under others' mercy and be ever interested in picking up quarrels.

Some opine, that in this sub period one will enjoy happiness, wealth and excellent pleasures. The native will gain fame through war and be very valorous.

(d) The sub period of Mercury will reduce one's happiness. The native will be endangered through water, will live in a distant land, be unstable in disposition, belligerent and unrighteous. He will incur disorders of the head.

There is another school of thought that this sub period will produce gains through spouse, progeny, wealth, house, conveyances, excellent intelligence, and worship of gods.

(e) The sub period of Venus will give excellent robes and grains (i.e. food comforts). One will acquire righteousness and learning and will shine like fire. He will be troubled by windy and phlegmatic diseases.

Some opine that this sub period will deprive one of wealth and kinsfolk. He will be troubled by phlegmatic and windy diseases, and strife and vices.

(f) Saturn's sub period will cause danger from itches and poison. One will have enemies, but will acquire quadrupeds and wealth. He will be interested in questionable women and be troubled by servants.

अथ शुक्रांतर्दशाफलानि ।

नृपभयं निजबंधुनिमित्तजं धनविनाशनकं कुरुते नृणाम् ।
गुदविलोचनशूलमरेः कलिं भृगुदशांतरगः खरदीधितिः ॥ २४६ ॥
मौलिदंतनखपीडितः पुमान् पित्तकामलगरार्दितो भवेत् ।
श्वापदाच्च नृपतेर्भयार्दितो भार्गवांतरगते तुहिनांशौ ॥ २४७ ॥

रिपुगणाद्विजयो हि रणांगणे द्विजसुरार्चनदानमतिर्नृणाम् ।
नृपतितः प्रमदाश्रयतो धनं ह्युशनसोऽन्तरगे हिमगौ क्वचित् ॥ २४८ ॥
रुधिरपित्तरुजा विकला तनुः क्षतरदामययुग्विगतोत्वः ।
धरणिजे भृगुजस्य दशांतरे कुवनिताजनसगपरो नरः ॥ २४९ ॥
विविधमानधनागमनं भवेत्तनुभृतां नृपतेश्च धरागमम् ।
धरणिजे दशांतरे विविधवस्तुसुखं जगदुः क्वचित् ॥ २५० ॥
वृक्षात्फलाद्वै पशुतो धनाढ्यः कांताविलासी नृपलब्धमानः ।
दूरं तु कार्याभिरतोऽभिमानी चन्द्रात्मजे शुक्रदशांतरस्थे ॥ २५१ ॥
मखमहोत्सवपुण्यपरो नरः सुवनितात्मजबंधुनान्वितः ।
उशनसोऽतरगेऽमरपूजिते सुवचसा नृपलब्धमहत्पदः ॥ २५२ ॥
रिपुक्षयं ग्रामपुराधिपत्यं मित्रोन्नतिं वित्तसमागमं च ।
करोति नूनं प्रमदाविलासं भानोः सुतः काव्यदशां प्रविष्टः ॥ २५३ ॥

246 - 253. Effects of Sub Periods in Venus Dasa: The various sub periods in the dasa of Venus will cause the following results.

(a) The sub period of the Sun will produce fear from the king on account of one's kinsfolk. The person will lose his wealth, will confront pains of the anus and eyes, and will incur enmity with others.

(b) That of the Moon will cause troubles of head, teeth and nails, bilious disorders, jaundice, danger from dogs and other quadrupeds, king etc.

There is another school of thought that this sub period will bring forth success in war and interest in serving Brahmins and gods. One will make money through women and the king.

(c) The sub period of Mars will lead to disorders of blood and bile, injuries and dental disorders. One's joy will be crippled and he will be associated with questionable women.

Another view is that the subject will acquire various kinds of honour and wealth. He will also procure lands through the king's favours and will enjoy happiness of various articles.

(d) That of Mercury will bring forth riches through trees, fruits and quadrupeds. The native will enjoy pleasures through spouse (or women), and will gain wealth through the king. He will be interested in seeking his livelihood in a distant place and be honourable.

(e) That of Jupiter will cause merits through Vedic sacrifices

and festivities. One will be endowed with an excellent wife, progeny, kinsfolk. and good words. He will enjoy a great position in the king's administration.

(f) That of Saturn will lead to destruction of enemies and will confer lordship over villages and towns. The native' friends will prosper. He will acquire wealth and will enjoy happiness through women.

अथ शन्यन्तर्दशाफलानि ।

सुखधनप्रमदात्मजवर्जितो रिपुजनामयतस्त्वतिपीडितः ।
दिनकरे रविजस्य दशांतरे कलहकृत्परदेशरतः पुमान् ॥ २५४ ॥
हतोत्सवं बंधुविरोधयुक्तं कांतामृतिं वा हरणं करोति ।
दयाविहीनं कलहानुरक्तं निशाकरो मंददशां प्रविष्टः ॥ २५५ ॥
सुखधनात्मजवित्तसुखक्षतिं तनुभृतां चलनं च निजस्थलात् ।
विकलतामतिमानहतिं करोत्यवनिजोऽर्कसुतांतरसंस्थितः ॥ २५६ ॥
सुतधनात्मजवित्तसमुन्नतो नृपतिलब्धधनोऽतिविचक्षणः ।
कफसमीरणपीडनयुङ्नरः शशिसुते रविजस्य दशां गते ॥ २५७ ॥
विविधकाव्यकलोत्सवभोगयुङ्नृपधनो बहुसज्जनपूजितः ।
सुवदनामदनानुभवः पुमान् सुरगुरौ रविजस्य दशां गते ॥ २५८ ॥
सुवदनात्मजभूषणसद्यशःसुसहितो धनधर्मसुखैर्नरः ।
हतरिपुर्ननु देशपुराऽधिपः कमलिनीशसुतांतरगे भृगौ ॥ २५९ ॥
कमलिनीशसुतस्य दशांतरे कुतनयस्य यदांतरजा दशा ।
तनुभृतां निधनं च भवेत्तदा ध्रुवमहो यदि रक्षणकृद्विधिः ॥ २६० ॥

254 - 260. Effects of Sub Periods in Saturn's Dasa: The various sub periods in the dasa of Saturn will give the under-mentioned effects.

(a) In the Sun's sub period, the native will be bereft of happiness, wealth, spouse and progeny. He will be highly troubled by enemies and diseases, will have quarrels and will go to a distant land.

(b) The sub period of the Moon will take away one's joy. One will incur enmity with his relatives. His wife will either die or be kidnapped. He will be bereft of mercy, and fond of quarrels.

(c) That of Mars will harm one's happiness, wealth and progeny and will cause loss of position, distress and loss of honour.

(d) That of Mercury will bestow total comforts on account

of progeny, money, happiness and royal wealth. The native will be highly skilful but be troubled by phlegmatic and windy disorders.

(e) That of Jupiter will give happiness through various kinds of intellectual pursuits (lit. poetry), excellent enjoyment, wealth through royal mercy, and enjoyment with attractive females.

(f) That of Venus will confer excellent spouse, progeny, ornaments, fame, wealth, righteousness and happiness. One's foes will be eliminated. The native will be the lord of a country or a city.

(g) When the sub period of Mars in the dasa of Saturn is in currency, the native will not survive even if the Creator wants to protect him.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुंजराजोदिते च ।
होरासारे शंभुहोराप्रकाशे पाकाध्यायः पूर्ण आसीत्फलानाम् ॥ २६१ ॥

261. Thus ends the (10th) chapter entitled "Effects of Dasa and sub periods" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथ रश्मिफलाध्यायः ११ ।
Chapter 11 - On Planetary Rays

येषां सूतौ रश्मयश्चैकतश्चेत्स्युर्बाणांतं नीचवंशाः खलाश्च ।
मर्त्यास्ते वै दुःखदारिद्र्यभाजो दीनाकारा नीचसंगानुयाताः ॥ १ ॥
येषां पुंसां पंचतो वै दशांतं यावत्स्युश्चेद्रश्मयस्ते भवंति ।
दीनाकारास्त्वन्यदेशाभियाताः क्लेशैर्युक्ता भाग्यहीनाः प्रसूतौ ॥ २ ॥
यावत्तिथ्यंतं दशम्यो मयूखा येषां सूतौ मानवास्तेऽल्पवित्ताः ।
धर्मोपेताः सौख्ययुक्ताः सुवेषा जायंते वै स्वीयवंशानुमानात् ॥ ३ ॥
पञ्चन्दुभ्यः पाणिजातं च यावद्येषां
सूतौ मानवास्तेऽल्पशीलाः ।
धीरा मर्त्याः स्वीयवंशावतंसाः
सत्कीर्त्याढ्याः कौशलाः सत्कलासु ॥ ४ ॥
नखमितकिरणेभ्योऽनुक्रमेणैव
यावत्समधिकफलमेतत्पंचवर्गांतकं च ।
जनुषि ननु नरास्ते भाग्यवंतः सुधीरा
विविधधनसुखाढ्याः शीलयुक्ता भवन्ति ।५।
तत्त्वादितस्त्रिंशमितास्तु यावद्येषां प्रसूतौ किरणा नराणाम् ।
भूमीपतेर्लब्धसुखाः प्रधाना नानाचमूनां पतयोऽथवा स्युः ॥ ६ ॥

1 - 6. (a) The native having 1 to 5 rays is born in a mean dynasty. He will be wicked, grieved, quite indigent, pitiable in appearance and will keep the company of mean people.

(b) If the rays are above 5 and below 10, the person will be of pitiable appearance, will live in a distant land, be anguished and bereft of riches.

(c) If the rays are below 15, one's wealth, righteousness, happiness and beauty will all be limited all of which will be according to one's family of birth.

(d) If the rays are from 15 to 20, he will be somewhat virtuous, be courageous, the best among his family members and will enjoy wide fame. He will be an expert in arts.

(e) When the rays are below 25, he will enjoy a better degree

of effects stated earlier (as at "d"). He will further be endowed with various kinds of wealth, happiness and virtues.

(f) When the rays are above 25 and below 30, the native will gain happiness through royal sources, be a chief or head of an army.

Notes: Our author does not give the method of finding out number of planetary rays with the help of natal horoscope. Full details could be found in chapter 36, *Saravali*, Part 2, English translation by R. Santhanam, with detailed notes about calculation of rays, corrections etc. For want of space, these are not being explained here again. Additional effects for planetary rays can also be found in the said portion in *Saravali*, for profit.

येषां प्रसूतावपि मानवानामेकाधिकास्त्रिंशमिता मयूखाः ।
ख्याताश्च ते राजसमाः प्रधाना नानाचमूनां पतयो भवंति ॥ ७ ॥
यस्य प्रसूतौ खलुमानवस्य द्विज्ञप्रमाणा यदि रश्मयः स्युः ।
नानापुराणामथ पर्वतानां स्वामी भवेद्ग्रामशतस्य वापि ॥ ८ ॥
गीर्वाणैर्वा वेदरामैर्मयूखैः पुंसो यस्य स्यात्प्रसूतिर्यदा वा ।
पाति ग्रामाणां सहस्रं क्रमेण केचित्प्रोचुर्वा सहस्रत्रयाणाम् ॥ ९ ॥
पंचपावकमितैर्गभस्तिभिर्मानवो भवति मण्डलेश्वरः ।
तेजसत्त्वविभवैर्जयैः सदा संयुतो विशदकीर्त्तिभिस्तथा ॥ १० ॥
अंगाग्निभिर्नगगुणैः किरणैरभिन्नैः
पुंसो यदा हि जननं खलु यत्क्रमेण ।
ग्रामान् स याति नियतं सदलं तु लक्षं
हंता भवेद्रिपुकुलस्य महाप्रतापः ॥ ११ ॥
अष्टत्रिसंख्यैः किरणैस्तु यस्य भवेत्प्रसूतिर्मनुजो महौजाः ।
धात्रीपतिर्लक्षचतुष्टयं हि ग्रामान् स पातीन्द्रसमानसंपत् ॥ १२ ॥

7 - 12. (a) One with 31 rays will be famous like a king. He will head over a number of armies.

(b) One with 32 rays will have lordship of numerous villages and mountains, or one hundred villages.

(c) One with 33 or 34 rays will lord over a thousand villages. Some say it will be 3,000 villages.

(d) One with 35 rays will be the head of a region. He will be splendorous, energetic, wealthy and be ever endowed with success and wide fame.

(e) If the total rays are 36 or 37 in number, the native will

enjoy lordship over 150 thousand villages. He will eliminate his adversaries and be very valorous.

(f) If the rays are 38, the person will be highly splendorous (or energetic), will lord over 400 thousand villages and be as wealthy as Lord Indra, the king of Gods.

नन्दत्रिसंख्याः किरणाः प्रसूतौ प्रौढप्रतापी नृपतिर्भवेत्सः ।
विख्यातकीर्तिर्मनुजो महौजा दुर्दर्पसर्पारिणेशताक्ष्यः ॥ १३ ॥
खाब्धिप्रमाणैः प्रसवस्तु यस्य क्षोणीपतेस्तद्विजयप्रयाणे ।
सेना भवंति नितरां गजगर्जितैस्तु -
तुल्यस्वनाश्च गगने घनगर्जितानाम् ॥ १४ ॥
एकाब्धितुल्याः किरणाः प्रसूतौ चेद्यस्य पुंसः स भवेदिलायाः ।
आवारिराशिं परिगीतकीर्तिर्नृनं नरन्द्रः परिपालकश्च ॥ १५ ॥
पुंसो यदा यमयुगैश्वियुगैरभिन्नैर्यद्वा करैः प्रजननं भवतीह यस्य ।
सत्रासितारिनिचयोऽतुलवीर्यशाली -
स्यादाब्धिसागरमिलापरिपालकः सः ॥ १६ ॥
वेदाब्धितुल्याः किरणा नरस्य यस्य प्रसूतौ स तु सार्वभौमः ।
तद्यानकाले जलधिं गजादिसेनाध्वजाद्यास्तरिवत्तरंति ॥ १७ ॥
पंचाब्धितश्च परतः किरणा भवंति
येषां प्रसूतिसमये खलु मानवानाम् ।
ते दुर्जयास्त्वतितरामपि देवतानां
द्वीपांतरे च परिगीतयशोविशेषाः ॥ १८ ॥

13 - 18. (a) If the rays are 39 in all, the native will be a highly valorous king. His fame will be very wide. He will be quite arrogant and will be so to his foes as an eagle to a group of snakes, (that is he will be fierce to his enemies).

(b) If the rays are 40 one will be a king the roaring of whose army and elephants will be akin to the roaring of pouring clouds.

(c) One with 41 rays will be a ruler enjoying fame bound by the seas.

(d) The native with 42 or 43 rays will distress his foes. His courage will be incomparable. He will rule the space covered by the four seas.

(e) One with 44 rays will be an emperor. His movements will be accompanied by an army consisting of elephants etc. adoring royal flags, as a boat (easily) navigates through the sea.

(f) One with 45 rays will be unconquerable even by Gods.

His name will be sung in other islands also.

विद्वद्धम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च ।
होराशास्त्रे शंभुहोराप्रकाशे सम्पूर्णोऽयं गोफ्लाध्याय आसीत् ॥ १९ ॥

19. Thus ends the (11th) chapter entitled "On Planetary Rays" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथ बलफलाध्यायः १२ ।
Chapter 12 -
Effects of Planetary Strengths

विभूतिं परां गौरवं भूमिपालाद्विचित्रं धनं कौशलत्वं करोति ।
बलाधिक्यतां वीर्यहानिं रिपूणां नराणां ग्रहः स्थानवीर्योपपन्नः ॥ १ ॥

1. Positional Strength: A planet that enjoys positional strength (or Sthaana Bala) will give abundant fortunes, honour, various kinds of wealth from the king, skills, increase of energy, and ability to destroy the might of enemies.

Notes: The strength of the planet referred to in this part, viz. Sthaana, Dik, Kala etc. should be in abundant measure so that the planet is capable of giving specified effects.

प्रकृष्टं दिशावीर्यकं यस्य चेत्स्यात्स्वकाष्ठां ग्रहो मानवं चैव नीत्वा ।
दशायां महन्मानवृद्धिं विचित्रधनस्यागमं सौख्यवृद्धिं करोति ॥ २ ॥

2. Directional Strength: A planet with directional strength (or Digbala) will lead to the person in the direction indicated by it and will beget him great honours, various kinds of acquisition and happiness. These will be in the dasa of the said planet.

रिपोर्नाशनं भूगजाऽश्वादिवृद्धिं सुरत्नांबरद्रव्यलाभं करोति ।
विशालप्रकीर्तिं च लीलाविलासं बलं कालवीर्याधिशाली नभोगः ॥ ३ ॥

3. Temporal Strength: A planet with temporal strength (Kala Bala) will destroy one's enemies and will increase possessions like lands, elephants and horses. The person will enjoy excellent gems, robes, gain of money, wide fame and pleasures.

शुभाचारसच्छौचसत्याभियुक्ता द्विजामर्त्यभक्ताः कृतज्ञाः सुरूपाः ।
नराः पुष्पभूषांबरप्रेमयुक्ताः शुभैः खेचरैर्वीर्ययुक्तैर्भवन्ति ॥ ४ ॥

4. Strong Benefic: If a benefic enjoys strength (in general) at birth, the person will possess good conduct, cleanliness, truthfulness, devotion to Brahmins and gods, gratefulness,

beautiful appearance, flowers, ornaments, robes and the like.

स्वकार्यनिष्ठा मलिनाः खलाश्च तमोगुणाद्या मलिनाः कृतघ्नाः ।
सुज्ञद्विषः स्युः कलहाभियुक्ताः क्रूरग्रहैर्वीर्ययुतैर्मनुष्याः ॥ ५ ॥

5. Strong Malefic: A malefic planet with strength (in general) at birth will make a person attached to his work (i. e. rather selfish). He will be wicked, dark-minded, dirty, ungrateful and will be averse to wise men. He will be involved in quarrels.

द्वौ वा त्रयो बलयुताः खचरा भवन्ति
तेषां फलं मतिवरैर्विबुधैर्विचिन्त्यम् ।
राज्यं क्वचिच्च विभवं क्वचिदेव पज्रां
चेष्टाबलेन सहितः खचरो ददाति ॥ ६ ॥

6. If two or three planets enjoy strength (in general), the learned should deduce suitable effects in an increased manner. A planet with Cheshta Bala will sometimes give kingdom, sometimes wealth and yet sometimes honour.

दुष्टप्रदो दिविचरः शुभवीक्षितश्चेद्दुष्टं
फलं च सकलं न ददाति नूनम् ।
क्रूरोक्षितः शुभफलः खचरो न सौम्यं
दिग्वीर्यसंभवफलं प्रविचारणीयम् ॥ ७ ॥

7. If an ill-disposed planet is aspected by a favourable planet, it will not give its malefic effects in a full measure (i. e. bad effects will be partially checked). If a favourable planet is aspected by an ill-disposed planet, it will not be in a position to deliver good effects in a full measure. Thus should be considered effects for directional strength.

Notes: These two conditions can be applied to planets in a wider context, instead of restricting to directional strength alone.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च ।
होरासारे शम्भुहोराप्रकाशे आसीत्पूर्णं वै बलानां फलं च ॥ ८ ॥

8. Thus ends the (12th) chapter entitled "Effects of Planetary Strengths" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथ रविचन्द्रयोगाध्यायः १३ ।
Chapter 13 - The Sun - Moon Yogas

अथ सूर्ययोगः ।

वोशिश्चांत्यगतैर्ग्रहैर्द्विणगैर्वेशिः शशांकोज्झितै
र्भानोस्तूभयगैस्तदोभयचरी योगः स्मृतः प्राक्तनैः ।
किंचित्तद्वचनेषु नैव नियमः पश्यंत्यधश्चानृतोऽत्यंतं
कष्टकरो नरश्च मृदुदृक् स्याद्वोशियोगोद्भवः ॥ १ ॥

1. Sun-based Yogas: (a) A planet in the 12th from the Sun causes Vosi Yoga (वोशि योग) while in the 2nd from the Sun what is formed is Vesi Yoga (वेशि योग). If both the 12th and 2nd from the Sun are occupied planets, it is Ubhayachari Yoga. But the Moon is not considered in these three yogas.

(b) **Vosi Yoga:** One born in Vosi Yoga (with a planet in the 12th from the Sun as above), will not be guided by any regulation in speech. His sight will be downwards. He will speak lies, will cause a lot of difficulties to others and will look in a gentle manner.

Notes: (a) Rahu and Ketu are also not considered in this kind of Yogas.

Since these Yogas are discussed elaborately in almost every text, no more explanations than necessary are being given in our notes.

तिर्यग्दृष्टिः सत्त्वसत्यानुकंपी मर्त्योऽत्यर्थं दीर्घकायोऽल्पसश्च ।
सूतौ यस्य स्याद्यदा वेशियोगस्त्वल्पद्रव्यो वाग्विलासाधिशाली ॥ २ ॥

2. Vesi Yoga: The native of Vesi Yoga will have an oblique sight. He will be kind to all, will have a tall frame, be indolent, will possess limited wealth and be eloquent in speech.

यस्य स्याज्जनने किलोभयचरी योगस्य चेत्संभवः
सोऽत्यंतं समवायवानपि तदा मर्त्यो भवेत्सद्यशाः ।
नात्युच्चः प्रबलामलाब्धितनयायुक्तः समृद्धः सदा
चायर्थं स्थिरमानसः सरलदृक् सार्वंसहः सन्मतिः ॥ ३ ॥

3. Ubhayachari Yoga: One with Ubhayachari Yoga will have a big family. He will enjoy excellent fame. He will not be of a very tall frame. His wealth will be abundant and pure (i. e. earned by fair means). He will be always replete with everything. His mind will be exceedingly stable and his sight gentle. He will be the lord of the earth endowed with a good disposition.

भानोर्वीर्यात्खेचरस्यानुसारात्सर्वं चिंत्यं वापि राश्यंशयोगात् ।
न्यूनं मिश्रं श्रेष्ठकं तत्फलं वा पुंसां सर्वं चिंतनीयं सुधीभिः ॥ ४ ॥

4. In estimating the effects of these (three Yogas), the following should be well-scrutinised by the learned: the strength of the Sun, the strength of the planet(s) causing such Yoga and the disposition of the Rasis and Navamsas involved. Effects will be minimum, mixed or excellent according to the disposition of these.

Notes: The Yogas referring to the Sun and the Moon may often be found in numerous horoscopes. These Yogas, then, should not be treated carelessly. One should study the strength of the Sun or the Moon, as the case may be, the strength of the planets causing these Yogas, their dispositions in Rasi and Navamsa, and such other factors. Once these conditions are fulfilled, the dasa of the relevant planet should occur in the life of the native in proper age. If these conditions are completely fulfilled, stipulated effects will occur. In a contrary situation, there will be no materialisation of the Yoga concerned.

तस्त वेशिस्थिताः सद्ग्रहाः संभवेत्तद्विलग्ने नृपो याति जेतुं रिपून् ।
तत्प्रकोपानलो याति शांतिं तदा द्वेषियोषाश्रुनीरप्रवाहैर्भृशम् ॥ ५ ॥

5. A king setting forth on the warpath should ensure that there is Vesi Yoga caused by a benefic planet (in transit) in the 2nd from his natal Sun. With a journey during such an ascendant (i. e. in such a time), the king's fire of wrath will bring forth tears in the eyes of his enemies' women.

अथ चंद्रयोगः ।

शीतांशोर्द्रविणे स्थितैश्च सुनफायोगोऽनफाऽन्त्यस्थितैः
स्वान्त्यस्थैः खचरैर्भवेद्दुरधरा पंकेरुहेशोज्झितैः ।

चेद्वित्तव्ययगा न चेद्दिविचराः केमद्रुमः स्यात्तदा
प्राचीनैर्मुनिभिः स्मृताः श्रुतिमितायोगाः शशांकोद्भवाः ॥ ६ ॥

6. Yogas Caused by the Moon: Barring the Sun, a planet in the 2nd from the Moon causes Sunapha Yoga; in the 12th Anapha Yoga; in both the places Duradhara Yoga, and in none of the 2nd and 12th places Kemadruma Yoga. These four yogas have been stated by sages of yore.

भूमीपतेश्च सचिवः सुकृती कृती च नूनं -
भवेन्निजभुजार्जितवित्तयुक्तः ।
ख्यातः सदाऽखिलजनेषु विशालकीर्त्या -
बुद्ध्याधिकश्च मनुजः सुनफाभिधाने ॥७॥

7. Sunapha Yoga: One born in Sunapha Yoga will become a minister of the king. He will perform good deeds, be learned and will have wealth made by his own sweat. He will be widely famous among all men and will possess a high degree of intelligence.

प्रभुर्विनीतः शुभवाग्विलासः सच्छीलशाली गुणपूर्तियुक्तः ।
उदारकीर्तिः स्मरतुष्टचित्तो नित्यं नरः स्यादनफाभिधाने ॥ ८ ॥

8. Anapha Yoga: The native of Anapha Yoga will be a king, be modest, will speak sweetly, be of good nature, wholly virtuous, famous and will have satisfied feelings about carnal pleasures.

सद्वित्तसद्वारणवाहधात्रीसौख्याभियुक्तः सततं हतारिः ।
कांतासुनेत्राञ्चललालसः स्याद्योगे सदा दौरधरे मनुष्यः ॥ ९ ॥

9. Duradhara Yoga: One with Duradhara Yoga will possess excellent wealth (earned by fair means), elephants, conveyances and landed properties. He will eliminate his enemies for ever and will be fond of women (*lit.* of the beautiful eyes and border of the garment of a woman).

सद्वित्तसूनुवनितात्मजनैर्विहीनः
प्रेष्यो भवेत्तु मनुजो हि विदेशवासी ।
नित्यं विशुद्धधिषणो मलिनः कुवेषः
केमद्रुमे च मनुजाधिपतेः सुतोऽपि ॥ १० ॥

10. Kemadruma Yoga: Even a prince with Kemadruma

Yoga will be bereft of wealth, progeny, spouse and kinsfolk. He will be a servant of others, will live in a distant land, be of pure (or cleansed) intellect, dirty and will have a bad appearance.

Notes: Also see slokas 12 to 14, ch 14 infra for Kemadruma Yoga of other kinds and effects thereof.

Kemadruma Yoga giving intellect, it occurs to me, is rather strange.

अनफा वै सुनफा च दौर्द्धरश्च प्रवदाम्यत्र पृथक् फलानि सम्यक् ।
क्षितिजस्तस्करकं तथा प्रचण्डं कुरुते क्रूरतरं खलं मनुष्यम् ॥ ११ ॥
निपुणं ज्ञानयुतं महाधनाढ्यं मनुजं वै कुरुते शशांकजन्मा ।
पूज्यं राजकुलेषु सद्गुणाढ्यं धर्मिष्ठं च सुरार्चितः करोति ॥ १२ ॥
ऐश्वर्यं च धनं जनप्रसिद्धं सौख्याढ्यं च नरं करोति शुक्रः ।
गुणवृद्धं बहुभृत्यकं च शूरं बह्वारंभकरं शनिः प्रपूज्यम् ॥ १३ ॥

11 - 13. Again stated are the effects for Anapha, Sunapha and Duradhara Yogas. When the yoga is caused by the planet Mars, the native will be a thief, a fierce person, be very cruel and wicked. If by Mercury , he will be skilful, wise and very rich. If by Jupiter, he will be honoured by the king, endowed with virtues and attached to righteousness. If by Venus, one will enjoy lordship, wealth, fame and happiness. If by Saturn, one will be mature like an elderly man for his disposition, will have numerous servants, be valorous, will have many undertakings and be very honourable.

कण्टकाद्युपगतः कुमुदेशः पद्मकाननपतेः प्रकरोति ।
ज्ञानमानमतिनैपुणतान्यनिष्टमध्यवरतायुतकानि ॥ १४ ॥

14. One's wisdom, honour, intelligence and skill will be the least, moderate and plenty according to the Moon being in an angle, succedent or cadent with reference to the Sun.

प्रालेयांशुः सूतिकाले यदा वा सर्वैः खेटैर्वीक्ष्यमाणः करोति ।
दीर्घायुष्यं सार्वभौमं मनुष्यं सत्कोशाढ्यं हंति केमद्रुमं च ॥ १५ ॥

15. Destruction of Kemadruma: If the Moon at birth is aspected by all the planets at birth, Kemadruma Yoga will be destroyed and the native in question will enjoy a long life, be an emperor and be endowed with a large treasure of wealth.

सर्वे खेटाः केन्द्रतुर्ये च संस्था दुष्टा योगश्चापि केमद्रुमोऽयम् ।
दुष्टं सर्वं स्वं फलं संविहाय कुर्यात्पुंसां सत्फलं वै विचित्रम् ॥ १६ ॥

16. If all the planets are in the various angles counted from the Moon, even an evil combination like Kemadruma will abandon its bad effects and will produce various kinds of auspicious effects.

सूतौ तुलाधरगते क्षितिजे सजीवे
कन्यागते दिनकरेऽत्र विधुः क्रियस्थः ।
नो वीक्षितोऽन्यखचरैर्जनयत्यवश्यं
केमद्रुमं परिहरत्यवनीपतीन्द्रम् ॥ १७ ॥

17. Mars in Libra along with Jupiter, the Sun in Virgo and the Moon in Aries without the aspect of other planets (than Jupiter and Mars from Libra) will destroy Kemadruma and will make the person the lord of kings.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च ।
होरासारे शम्भुहोराप्रकाशेऽध्यायः पूर्णः सूर्यचन्द्रोत्थयोगः ॥ १८ ॥

19. Thus ends the (13th) chapter entitled "The Sun - Moon Yogas" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथ विविधयोगाध्यायः १४ ।
Chapter 14 - Various Yogas

अवौ शुभ्ररश्मिर्घटे सूर्यजश्चेद्भृगुर्नक्रगश्चापगः पद्मिनीशः ।
न भुंक्ते धनं पैतृकं ना कदापि स्वदोर्दण्ड -
वीर्येण स स्याद् वरेण्यः ॥ १ ॥

1. Self-earned Wealth: The Moon in Aries, Saturn in Aquarius, Venus in Capricorn, and the Sun in Sagittarius - with all these put together, the native will never enjoy paternal wealth. But he will become an excellent personage thriving on the acquisition produced by his own exertion.

शुभग्रहाः केन्द्रचतुर्षु संस्था धनस्थिताः पापनभश्चरेन्द्राः ।
सदा दरिद्रो नितरां नरः स्याद्भीतिप्रदः स्वीयकुलोद्भवानाम् ॥ २ ॥

2. Poverty: All the angles occupied by benefics while the 2nd contains malefic planets will cause endless penury. Further, the person will be a source of fear to his family members.

Notes: The hint given here is that the 2nd house should not be ill-disposed with the occupation of (two or more) malefic planets. For these malefics are capable of destroying the good effects of acquiring wealth by benefic planets in the four angles.

लग्नस्थितो वाऽऽत्मजभावसंस्थो वाचस्पतिर्व्योमगतः शशांकः ।
जितेन्द्रियः स्यान्मनुजस्तपस्वी सद्राजचिह्नैश्च विराजमानः ॥ ३ ॥

3. Royal Marks: One will conquer his senses, will perform penance and will shine forth with excellent royal marks (leading to royal position) if Jupiter is in the rising sign or the 5th house, while the Moon occupies the 10th house.

Notes: The Moon should be in the 10th house from the ascendant. Jupiter should simultaneously be in the ascendant or in the 5th house from the ascendant.

Here two different Yogas are formed. The first one is: Jupiter in the ascendant and the Moon in the 10th. They will be

angular to each other which will give a royal status to the native.

An eye opener is: In the second yoga, Jupiter should be in the 5th as the Moon is in the 10th. This Yoga is also intended to give royal status. We should note the implied cancellation of Sakata Yoga, caused by the mutual 6 - 8 positions of the Moon and Jupiter! Apparently, the houses involved play this role of cancelling Sakata Yoga and producing a Raja Yoga.

जीवो जूके कन्यकायां च शुक्रो गोस्थः खे वै ज्ञस्त्वलौ सौम्यदृष्टः ।
वंशश्रेष्ठोदारबुद्धिर्गुणज्ञो नित्यानन्दो वित्तयुक्तोऽतिसुज्ञः ॥ ४ ॥
शुक्रो यदा तावुरिसंस्थितश्चेत्सौम्यस्तथा वृश्चिकराशिसंस्थः ।
कथं भवेतामिति चिंतनीयं मुनिप्रणीतं कथितं मया स्यात् ॥ ५ ॥

4 - 5. Endless Happiness: (a) Jupiter in Libra or Virgo, Venus in *Taurus*, and Mercury in *Scorpio* will give the following effects. The native will be the best among the men of his lineage, be liberal-minded, will appreciate good qualities (in others), enjoy endless happiness, be wealthy and be very intelligent.

(b) As Venus is in Taurus, it is not possible for Mercury to be in Scorpio. I have just stated this Yoga as was stated by sages. (Thus, the author highlights the improbability of this Yoga.)

सबलौ रिपुगौ सौम्यभौमौ चौर्यपरो नरः ।
भवेत्स्वकर्मसामर्थ्याच्छिनत्त्यंघ्रिकरान् स्वकान् ॥ ६ ॥

6. Thief: Mars and Mercury together in the 6th house will make one a thief. His hands and legs will be severed due to his own (mis)deeds.

कर्केऽर्कजो मृगे भौमः सूतौ चौर्य्यप्रसंगतः ।
दण्डाच्छाखादि खण्डानि तस्य जंतोर्भवंति हि ॥ ७ ॥

7. Loss of Limbs: Saturn in Cancer and Mars in Capricorn will cause amputation of hands and legs as a punishment for thieving.

कुंभे मीने च कोदण्डे द्वन्द्वे स्युः पापखेचराः ।
कुचेष्टितः स्यान्मनुजो वज्रेण मृतिमाप्नुयात् ॥ ८ ॥

8. Death by Thunderbolt: If the four signs, viz. Aquarius, Pisces, Sagittarius and Gemini are occupied by malefics, one's

death will be by the fall of a thunderbolt.

Notes: The word "वज्र" apart from meaning thunderbolt, also denotes a column or pillar. Hence the person may be endangered through such sources alternatively. This Yoga can be as well extended to death by roof-collapse and the like.

यस्य सुतौ नैधनस्थः सौम्यः सौम्यनिरीक्षितः ।
तस्य तीर्थान्यनेकानि भवंत्यत्र न संशयः ॥ ९ ॥

9. Pilgrimage: A benefic planet in the 8th house with the aspect of another benefic will cause visits to a number of pilgrim centres.

Notes: This combination has more benefits in it. The native will never be humiliated and his honour will be in tact. He will gain abundant inheritances and without any difficulty. His general financial conditions will be extremely comfortable and he will be very rich. He will enjoy a long span of life. His family life will be peaceful. He will marry from a well-to-do family. His spouse will be attractive.

In deriving the said effects, the strength of the occupant etc. should be properly known.

अथ जलयोगः ।

केन्द्रस्थिताः सूर्यशशांकमन्दा व्ययस्थिताः पुण्यगृहस्थिता वा ।
जलाभिधं तं जनयंति योगमन्ये ग्रहाश्चेदबलास्तदानीम् ॥ १० ॥
ऐश्वर्यविज्ञानधनैर्विहीनः परान्नकांक्षी चपलोऽतिदुःखी ।
लुब्धो भवेन्ना च जलप्रकृत्या युक्तो भवेद्वै जलयोगजन्मा ॥ ११ ॥

10 - 11. Jala Yoga: The three planets, viz. the Sun, the Moon and Saturn, should be together in an angle or in the 9th or the 12th house, while the other planets are bereft of strength. As a result, a Yoga called "Jala Yoga" occurs. One who carries this Yoga will be bereft of lordship, faculty of discernment and wealth. He will desire others' food, be unstable in disposition, very grieved, miserly and stupid.

Notes: Jala Yoga is a rare Yoga and is not found in any other text known to us. "Jala Prakriti" found in the last line of sloka 11 is the key to the entire yoga. Some interpret this term as "cold-bodied". The word "Jala" means stupid. Hence, it is logical that we accept the meaning that the native will be a stupid

person, apart from receiving the other adverse effects implied.

The weakness of other planets, than Saturn and the luminaries, should be specially noted in the derivation of this Yoga. Even if one of the other planets is strong enough, the yoga will be countered.

अथ केमदुमयोगः ।

भाग्याधिनाथे व्ययभावसंस्थे बलोज्झिते वित्तगते व्ययेशे ।
दुश्चिक्यसंस्थैर्यदि पापखेटैः केमद्रुमो योग इति प्रदिष्टः ॥ १२ ॥
परान्नकांक्षी मनुजो नितान्तं कुधर्मकर्माभिरतोऽल्पवित्तः ।
पराङ्गनासंगपरोत्तमर्णी केमद्रुमे जाततनुर्भवेत्सः ॥ १३ ॥
केन्द्रस्थिता गीष्पतिमंदचन्द्रा व्ययाष्टपुत्रोपगतौ यमारौ ।
केमद्रुमाख्यस्त्वपरोऽत्र जातः -
स्वजन्मभूम्या रहितो नरः स्यात् ॥ १४ ॥

12 - 14. Kemadruma Yoga: (a) The lord of the 9th house in the 12th house, the 12th lord in the 2nd house without strength and the 3rd house is occupied by a malefic will form one particular class of Kemadruma Yoga. The subject in the grip of this Yoga will desire others' food (i.e. will be greedy), be interested in unrighteous and evil deeds, will have negligible wealth, be interested in joining others' women and be in debts.

(b) Jupiter, Saturn and the Moon in an angle *or* Mars and Saturn in the 12th, 8th or 5th house will also cause Kemadruma Yoga. Such a native will be deprived of his motherland (that is, he will have to leave his place of birth due to bad luck).

Notes: (b) Since Saturn appears twice, the combination should be treated as two separate Yogas as above.

Also see ch. 13 supra for Kemadruma Yoga.

अथ दरिद्रयोगाः ।

नीचारिभागोपगतैः समस्तैर्नभश्चरैश्चेन्निजतुंगभेऽपि ।
सत्कर्महीनः सततं मनुष्यो भिक्षाटनो नीचजनानुयातः ॥ १५ ॥
होराधिपे प्रांत्यगतेऽम्बरस्थे क्रूरे सराफे क्षणदाधिपे च ।
जातो हि योगे परदेशनिष्ठः सदा दरिद्रो मनुजो भवेत्सः ॥ १६ ॥
शुभग्रहाः केंद्रचतुर्थसंस्था धनस्थिताः पापनभश्चरेन्द्रः ।
सदा दरिद्रो नितरां नरः स्याद्भीतिप्रदः स्वीयकुलोद्भवानाम् ॥ १७ ॥

खेर्नवांशे यदि यामिनीशः सरोजिनीशः शशिनो नवांशे ।
एकर्क्षसंस्थौ यदि तौ तदानीं दारिद्र्यभाग्वै सततं नरः स्यात् ॥ १८ ॥

15 - 18. Yogas for Penury: (a) If all the planets are in inimical and debilitation Navamsas, in spite of their possibly being exalted (in Rasi), the native will be ever devoid of good deeds, will seek alms and will follow the path meant for mean men.

(b) The ascendant lord in the 12th house as there is a malefic planet in the 10th house in Sarafa Yoga with the Moon will take away the native to a distant land. He will be ever in the grip of penury.

(c) All the angles occupied by benefics while the 2nd contains malefic planets will cause endless penury. Further, the person will be a source of fear to his family members.

(d) The Sun and the Moon joining in one and the same Rasi and exchanging the Navamsas owned by each other will cause endless poverty.

Notes: (a) The stress in this yoga is that all planets (i. e. the Sun to Saturn) should be in their debilitation Navamsas in spite of the fact that they may be enjoying such dignities as exaltation, own sign, Moola trikona etc. in the Rasi chart.

(b) Sarafa Yoga is normally not included in natal astrology. It is a term found in Tajaka literature dealing with solar return horoscopy. This Yoga is formed by the conjunction of two planets in which the fast moving planet should be ahead of the slow moving planet. For example when the Moon and Mars join, the Moon should be ahead of Mars longitudinally. But it should be ensured that they are within a very short gap. This Yoga is known as Isarfa Yoga as well. Whenever there is such a combination in any house, the result will generally be adverse.

I have however doubts about this Yoga applying to other branches of astrology than annual horoscopy. Particularly in natal horoscopy, this is not treated as a disadvantage; otherwise almost all yogas will become futile!

The present sloka by Punja Raja however is an exception.

(c) This verse has already been given as sloka No. 2 of this chapter and hence a repetition.

(d) This yoga involving the luminaries will cause physical

emaciation as well. In practical horoscopes, it has been observed that the native concerned suddenly loses his wealth.

अथ नीचवृत्तियोगाः ।

चेत्प्राग्विलग्नेऽर्कसुतस्य दृक्के केन्द्रस्थचंद्रेण निरीक्षिते च ।
भूपाऽन्वये यद्यपि जातजन्मा स्यान्नीचकर्मा पुरुषो भवेत्सः ॥ १९ ॥
भाग्याधिपे सूर्यसुते धनस्थे सुतस्थिते वा ह्यशुभप्रदृष्टे ।
यदा सपापे रिपुभावसंस्थे स्याज्जीवनं तस्य च नीचवृत्त्या ॥ २० ॥
कलानिधेः कर्मगतेऽर्कपुत्रे लग्नात्सुते धर्मगते धने वा ।
मृत्युस्थितैः पापनभश्चरेन्द्रैः स्याज्जीवनं तस्य च नीचवृत्त्या ॥ २१ ॥
शुक्रे वीर्याढ्यः शुधांशुः प्रपश्येल्लग्नाधीशं दुर्बलं स्यात्तपस्वी ।
निःस्वो मत्त्योदुःखितः शोकतप्तःस्वाप्तैर्हीनो नैकलब्धान्नपानः ॥ २२ ॥
ताराधीशे सौम्यभागेऽधिवीर्ये वोच्चस्थानेऽन्ये खगा वा यदि स्युः ।
पश्येच्चन्द्रं सूर्यजः प्राप्तवीर्यः कुर्यान्मर्त्यं तापसं सुःखभाजम् ॥ २३ ॥
सूतौ त्रिकस्थानगताः खलाख्या ज्ञातिच्युतिं ते मनुजस्य कुर्युः ।
चतुष्टयस्था यदि वापि दुःखं दारिद्र्यमात्मीयजनच्युतिं च ॥ २४ ॥
भाग्याधिनाथे व्ययभावसंस्थे पापान्वितौ जन्मपलग्ननाथौ ।
अस्तंगतौ जन्मनि वा स्ववंशध्वंसी भवेन्ना गतपुत्रदारः ॥ २५ ॥
विलग्नधर्मात्मजगौ रवींदू केन्द्रे तृतीये यदि वा सुरेज्ये ।
यमाऽऽरहोरादिवसे प्रजातो मर्त्यश्च सोन्माद इवाद्भुतः स्यात् ॥ २६ ॥
स्यात्पातकी लग्नगते सुरेज्ये द्यूनस्थिते भानुसुते मनुष्यः ।
सोन्मादको लग्नगते सुरेज्ये ज्ञामित्रसंस्थे रुधिरेऽथवा स्यात् ॥ २७ ॥

19 - 27. Yogas with Bad Effects: (a) The ascendant in Saturn's decanate and receiving the Moon's aspect from an angle will give a mean livelihood even to one born of a king.

(b) Saturn ruling the 9th house and occupying the 2nd or the 5th house in aspect to another malefic planet will cause a mean profession throughout the life.

(c) Again, Saturn ruling the 9th house and occupying the 6th house along with a malefic will also give the same result.

(d) See if Saturn is in the 10th counted from the Moon. The said 10th place should simultaneously be the 5th, 9th or the 2nd from the ascendant. Further, the 8th from the ascendant should be in occupation by malefics. As a result, the native will resort to mean ways of survival.

(e) The lord of the ascendant being weak and receiving the

aspect of the Moon during *bright half* will give the following effects: The subject will be a performer of penance, be poor and troubled by grief. He will have none as his near and dear and will not have even food and drinks.

(f) The Moon endowed with exceeding strength and occupying her exaltation sign or the divisions ruled by benefic planets will make one perform penance, incurring grief.

(g) The same effects as at "f" above will materialise if Saturn with strength aspects the Moon, as the other planets are in exaltation.

(h) Malefic planets in the 6th, 8th *and* the 12th houses will have the person banished from his race (or family).

(i) Malefics in angles (i. e. the 4 angles) will produce grief, poverty and abandonment from family.

(j) If the lord of the 9th is in the 12th house as the lords of the Moon sign and the ascendant join malefics or are combust, the subject will lose his spouse and progeny. He will destroy his own family.

(k) Note if birth is in day time with the ascendant in a decanate of Saturn or Mars. Further, the Sun and the Moon should join in the ascendant, the 5th or the 9th house while Jupiter is in the 3rd house or in angle. One born with this yoga will be highly insane.

(l) The ascendant occupied by Jupiter while Saturn or Mars is in the 7th house will produce an insane person.

Notes: (a) The Moon can be only in the 7th from the ascendant which should be one of the following: the last decanate of Taurus or Gemini, the second decanate of Virgo or Libra, and the first decanate of Capricorn or Aquarius.

(b) This Yoga applies to Taurus and Gemini ascendants. For Taurus, Saturn in the 2nd in Gemini or in the 5th in Virgo in aspect to another malefic, viz. Mars, Sun or a node, will give mean profession. In case of Gemini, Saturn in the 2nd in Cancer, or in the 5th in Libra, related to Mars etc. will again lead to mean work.

(c) This also applies to Taurus and Gemini. But the difference is that Saturn should be accompanied by another malefic. That is, for Taurus ascending, Saturn should be in the 6th in exaltation and be together with a malefic. For Gemini

ascendant, he should join another malefic in Scorpio. Here again, the effect is mean profession.

Some Yogas given at "b" and "c" above show that Saturn exalted in specific house and with a malefic can be adverse for work.

(d) This Yoga can be simplified thus in three ways:

(1) Saturn, the Moon and a malefic in order in the 2nd, 5th and 8th from the ascendant.

(2) Saturn, the Moon and a malefic in order in the 4th, 7th and 8th from the ascendant.

(3) Saturn and the Moon in order in the 8th and 11th from the ascendant while a malefic is in the 8th from the ascendant.

(e) The Yoga implies that a weak ascendant lord is difficult to be cured even by the Moon of bright half. That means, if the Moon be declining and aspects the weak ascendant lord, the effects will still be inferior.

(h) All the three evils houses, viz. the 6th, 8th and 12th should be in occupation by three different malefic planets. As a result, the subject will be turned away by his people.

अथ चांडालयोगः ।

केंद्रे यदैकत्र गताः सितज्ञसुधांशवो राहुयुते विलग्ने ।
चांडालयोगे खलु यः प्रसूतो भवेन्मनुष्यो निजकर्महीनः ॥ २८ ॥

28. Chandala Yoga: With the three planets, viz. Venus, the Moon and Mercury joining in an angle while Rahu is in the ascendant, the subject will be deprived of the duties for the race of his birth.

Notes: We have to be somewhat liberal in conveying the hidden meaning of this Yoga, and it will not do by merely stating that "one will be devoid of actions or duties". The word "Chandala" appearing as the caption of this Yoga is the reason for this suggestion.

The three planets, viz. the Moon, Venus and Mercury joining in an angle may no doubt be good for wealth, comforts etc. The moment Rahu is simultaneously in the ascendant at birth, the combination acquires the powers of producing a person who will do such acts not recommended for the family of his birth in spite of the fact that he may be of excellent race.

अथ कुलपांसलयोगाः ।

चतुष्टयस्थैः सदसन्नभोगैर्होराधिपश्चंद्रमसा न दृष्टः ।
यद्वा शरांशोपगतैः शुभाख्यैर्योगः स्मृतोऽयं कुलपांसलाख्यः ॥ २९ ॥
विदेशवासी स्वगृहच्युतश्च सदा दरिद्रो गतपुत्रदारः ।
नरो भवेद्दोषगणाभिभूतो यो वै प्रजातः कुलपांसलाख्ये ॥ ३० ॥

29 - 30. Kulapamsala Yoga: With benefics and malefics in angles, while the ascendant lord is without the aspect of the Moon or while benefics occupy Sagittarius Navamsa, Kulapamsala Yoga is formed. The person embracing this yoga will live in a distant land, be discarded by his family, ever in the grip of penury, will lose his spouse and progeny and will incur various kinds of blemishes.

ग्रस्ते लग्ने संस्थितेन्दौ च पापा धीधर्मस्था मानवः स्यात् पिशाचः ।
ग्रस्ते भानौ लग्नसंस्थे तथैव चक्षुर्घातः सर्वथा कल्पनीयः ॥ ३१ ॥

31. (a) If the ascendant is occupied by eclipsed Moon (i. e. of lunar eclipse) while the 5th and the 9th houses contain malefics, the native will be akin to a devil.

(b) If the eclipsed Sun is in the ascendant, the same result as at "a" will occur. Additionally, the native will have injured or damaged eyes.

सोन्मादको लग्नगतेऽर्कपुत्रे मन्दत्रिकोणेऽवनिजे नरः स्यात् ।
क्षीणे विधौ सूर्यसुतेन युक्ते व्ययोपयाते धिषणे च यद्वा ॥ ३२ ॥

32. (a) Saturn in the ascendant as Mars is in the 5th, the 9th or the 7th house will cause insanity.

(b) Insanity can also occur if weak Moon joins Saturn in the 12th house.

अथ म्लेच्छयोगाः ।

लग्ने मन्दे भास्करे द्यूनसंस्थे पुण्यस्थे वा विक्रमस्थे च वक्रे ।
नीचत्वं वै श्रेष्ठवर्णः प्रयाति म्लेच्छो नूनं जायते नान्यथाऽत्र ॥ ३३ ॥
द्रेष्काणे वा नन्दभागेऽर्कमंदौ त्रिंशाशे वा संस्थितावेकराशौ ।
श्रेष्ठो मर्त्यो नीचयोषानुसंगान्म्लेच्छो नूनं जायते नान्यथात्र ॥ ३४ ॥

33 - 34. Mlechcha Yoga: (a) Even one of an excellent birth will become an outcast if Saturn and the Sun are respectively in the ascendant and the 7th house. Alternatively, Saturn and

Mars should in order be in the ascendant and the 3rd house.

(b) See if Saturn and the Sun join in one and the same sign. Being so, they should again be together either in decanate, or in Navamsa or in Trimsamsa - i. e. be together in one of these three divisions. As a result, even a person of an excellent birth will join base women and become an outcast.

अथ मूकबधिरांधयोगाः ।

सिंहे विलग्ने रविशीतभानू मन्दारदृष्टौ कुरुतेऽन्धकत्वम् ।
शुभाशुभैर्बुद्बुदनेत्रयुग्मं वामं हिनस्त्यब्ज इनोऽन्त्यगोऽन्यत् ॥ ३५ ॥
धनस्थिते क्रूरयुते सिते चेत्काणोऽथवा मन्दविलोचनश्च ।
मूको द्वितीये त्रिलवे तृतीयेस्खलद्गिरः स्यान्मनुजस्तदानीम् ॥ ३६ ॥
धनव्ययस्थो भृगुजोऽथवाऽऽरः करोति पुंसां श्रवणप्रपीडाम् ।
तत्र स्थितः शीतमयूखमाली दृग्दोषकारी मुनिभिस्तथोक्तः ॥ ३७ ॥
धनारिरन्ध्रव्ययसंस्थिताश्चेत्सूर्यारसूर्याऽऽत्मजशीतभासः ।
अन्धं प्रकुर्युः स्वबलानुसारात्खेटस्य दोषान्मनुजं हि नूनम् ॥ ३८ ॥
दुश्चिक्यधर्मात्मजलाभसस्थाः पापग्रहा नो शुभदृष्टियुक्ताः ।
कर्णप्रणाशं जनयंति नूनं जामित्रसंस्था दशनाभिघातम् ॥ ३९ ॥
त्रिकस्थितः सेन्दुसुतः प्रसूतो भवेन्निशांधः ससितो दिनेशः ।
सलग्ननाथो जननाधको वा वाच्यो मनुष्यः किल दैवविद्भिः ॥ ४० ॥
एवं निजांबाजनकात्मजस्त्री -
सहोदरा मातुलकः पितृव्यः ।
तत्स्थाननाथैः सहितो यदा स्यात्तेषां -
प्रवाच्यं हि तदाऽन्धकत्वम् ॥ ४१ ॥

35 - 41. Yogas for Dumbness, Deafness and Blindness: (a) The Sun and the Moon joining in Leo ascendant and begetting the aspects of Saturn and Mars will cause blindness.

(b) If the luminaries in Leo ascendant receive the aspects of both benefics and malefics, one will have diseased eyes.

(c) The Moon in the 12th house will harm the left eye.

(d) The Sun in the 12th house will harm the right eye.

(e) Venus in the 2nd house along with a malefic will make one squint-eyed or weak-sighted. (Apparently the position of Venus is in the first decanate of the sign.)

(f) If the said Venus is in the 2nd decanate (of the sign), the native will be dumb; in third decanate (of the sign), Venus will

cause stammering of speech.

(g) Either Venus or Mars in the 2nd house or the 12th house will cause ear troubles. Should the Moon join this Yoga, eye defects will crop up.

(h) The Sun, Mars, Saturn and the Moon in the 2nd, 6th, 8th and 12th houses will lead to blindness, according to their strengths, due to blemishes of the Dhatus concerned.

(i) Malefics in the 3rd, 9th, 5th and (or) 11th without the aspect or company of benefics will destroy one's ears.

(j) Malefics in the 7th (without benefic association) will damage one's teeth.

(k) The Sun joining Mercury in the 6th, 8th or 12th house will lead to night-blindness.

(l) The Sun in the 6th, 8th or the 12th along with either Venus or the lord of the ascendant indicates that the child born is blind.

(m) The yogas stated occurring in respect of the houses relating to mother, father, progeny, spouse, co-born, maternal uncle, and paternal uncle or the lords of such houses getting involved in these yogas will lead to such effects like blindness to the relative concerned.

क्रूरैर्धनस्थैर्वदनेऽथवासे नेत्रे श्रुतौ वा व्रणकं विघातः ।
विधुंतुदे वा सवितात्मऽऽजे वा तत्रस्थिते ना ग्रहणीरुगार्त्तः ॥ ४२ ॥

42. (a) A malefic in the 2nd house will lead to an injury or ulcer of face, shoulder, ear or eye.

(b) Particularly Rahu or Saturn in the 2nd house will mean dysentery.

स्याद्दंतुरो दंतरुजार्दितो वा सिंहीसुते चेद्धनभावसंस्थे ।
चन्द्रेण युक्ते खलु शीतदोषः स्यात्सन्निपाताश्रययुङ्नरः स्यात् ॥ ४३ ॥
पापांतरेऽब्जे तपने मृगस्थे यद्वाऽर्कसूनौ मदनालयस्थे ।
श्वासक्षयप्लीहकगुल्मरोगैः प्रपीडितो विद्रधिना मनुष्यः ॥ ४४ ॥

43 - 44. (a) Rahu occupying the 2nd house can alternatively cause large teeth and dental diseases.

(b) Rahu in the 2nd house along with the Moon will trouble one with cold fever (or frigidity) and delirium.

(c) The Moon betwixt malefics while the Sun is in Capricorn

or the Moon betwixt malefics while Saturn is in the 7th house will lead to tuberculosis, disorders of lungs and spleen, and formation of abscess.

षष्ठाष्टमे चन्द्रसितौ नरः स्यान्मंदाऽनलो वै गुदरोगयुक्तः ।
साऽऽरे विधौ लग्नपतीक्षिते वा-
विलोमबुद्धिः क्षयरोगयुक् स्यात् ॥ ४५ ॥

45. (a) The Moon and Venus joining in the 6th or the 8th house will lead to indigestion and disorders of rectum.

(b) If the Moon along with Mars is in aspect to the lord of the ascendant, the person will be perverted.

कुलीरकीटांशगते हिमांशौ पापाऽन्विते गुह्यरुगर्दितः स्यात् ।
वेशिस्थिते सूर्यसुते कुजेऽस्ते खस्थे विधौ हीनकलेवरः स्यात् ॥ ४६ ॥

46. (a) The Moon being with a malefic in Cancer Navamsa or Scorpio Navamsa will cause diseases of the rectum.

(b) Saturn in the 2nd, Mars in the 7th and the Moon in the 10th house will lead to a weak physique.

सूतौ मिथः क्षेत्रगतौ रविन्दू परस्परांशोपगतौ च यद्वा ।
शोषं क्षयं तौ कुरुतो नराणामेकैकगेहोपगतौ तथैव ॥ ४७ ॥

47. The Sun and the Moon exchanging their signs or Navamsas will cause desiccation and tuberculosis. Their conjunction in one sign will also produce these effects.

लाभस्थितेऽर्के रविजे सुतस्थे क्रूरेऽष्टमस्थे क्षयपीडितः स्यात् ।
साऽऽरे विधौ कुष्ठभगंदरार्शःपामामयाद्यैर्मनुजो नितांतम् ॥ ४८ ॥

48. (a) Tuberculosis will be caused by the Sun is in the 11th house, as Saturn is in the 5th and a malefic in the 8th.

(b) The Moon joining Mars will be for leprosy, fistula, haemorrhoids and itches.

सूर्ये तनुस्थे चतुरस्रगे वा खस्थौ यमाऽऽरौ क्षयपीडितः स्यात् ।
जामित्रसंस्थैस्तपनारमंदैर्भगंदरार्शोऽनिलशूलरोगः ॥ ४९ ॥

49. (a) With the Sun in the ascendant or the 4th or the 8th house as Saturn and Mars are in the 10th house, one will incur tuberculosis of the lungs.

(b) If the 7th house is jointly occupied by the Sun, Saturn and Mars, the native will suffer from fistula, haemorrhoids, windy diseases and gout pains.

द्यूने यमारौ तनुगौ तमज्ञौ पीडा नराणामतिसाररोगैः ।
स्वेदं च शैत्यं चरणे च पाणौ बाधिर्यता स्याच्छ्रवणद्वयेऽपि ॥ ५० ॥

50. Dysentery, sweating and coldness of palms and soles, and deafness of both the ears will result the following Yoga: Saturn and Mars in the 7th house while Rahu and Mercury are in the ascendant.

भानौ सुतस्थे ससितेऽर्कपुत्रे यद्वोदयेऽर्केऽवीनजेऽस्तसंस्थे ।
व्योमेऽथवाऽऽरे शनियुक्तदृष्टे नरः प्रमेहामयपीडितः स्यात् ॥ ५१ ॥

51. (a) Urinary disorders (like gleet, diabetes and gonorrhoea) will be the result of the Yoga caused by the Sun in the 5th house along with Saturn and Venus.

(b) The same result will occur when the Sun is in the ascendant as Mars is in the 7th house.

(c) Again if the 10th house is aspected or occupied by Mars and Saturn, the same effect will materialise.

कुजेऽस्तसंस्थे खलयुक्तदृष्टे स्यान्मूत्रकृच्छ्री पुरुषत्वहीनः ।
जामित्रसंस्थे तपने सपापे वातोदरासृक्परिपीडितः स्यात् ॥ ५२ ॥

52. (a) Strangury (painful discharge of urine) and impotence will be the results if Mars is in the 7th house joining or aspected by another malefic planet.

(b) The Sun in the 7th house along with a malefic will cause blood disorders and swelling of belly from flatulence.

त्रिकोणजामित्रगते महीजे तनुस्थिते सूर्यसुते यद्वा ।
क्षीणेन्दुमन्दौ व्ययभावयातौ भवेत्समीराधिकता नितांतम् ॥ ५३ ॥

53. Excess of the humour wind (leading to windy disorders) will exist with Mars in the 5th, 9th or the 7th house. Alternatively, the Sun may be in the ascendant as the declining Moon and Saturn are in the 12th house.

वृषाजगे क्रूरखगे विलग्ने क्रूरेक्षिते वैकृतदन्तकः स्यात् ।
चापोदये क्रूरयुते खलर्क्षे खल्वाटकोऽन्त्ये खलवीक्षिते वा ॥ ५४ ॥
धीधर्मगेऽर्के ह्यशुभैः प्रदृष्टे भवेन्नरो मन्दविलोचनश्च ।
हीनाङ्गको भूमिसुते च तद्वत्सूर्यात्मजे चेद्विविधामयार्त्तः ॥ ५५ ॥

54 - 55. (a) Ugly or disfigured teeth will result if the ascendant is Aries or Taurus with malefic occupation *as well as* aspect.

(b) Sagittarius ascendant having a malefic will cause baldness.

(c) If the 12th house is a malefic sign and is aspected by a malefic planet, baldness will come to pass.

(d) One will be weak-sighted with the Sun in the 5th or the 9th house with a malefic aspect.

(e) If Mars is in the 5th or the 9th house with a malefic aspect, the native will have a physical defect.

(c) Saturn in the 5th or the 9th house with a malefic aspect will bring forth troubles on account of many diseases.

अथ बंधनयोगाः ।

व्ययत्रिकोणार्थगतैरसौम्यैश्चेन्मानवो बन्धनभाग्भवेत्सः ।
सग्नेषु चापाजवृषस्थितेषु स्याद्बन्धनं रज्जुसमुद्भवं तत् ॥ ५६ ॥
नृयुग्मकन्यातुलकुंभभेषु लग्ने स्थिते वा निगडोद्भवं च ।
कर्के हरौ मीनगृहे च दुर्गे रोधोऽथ -
कीटे किल भूगृहे स्यात् ॥ ५७ ॥

56 - 57. Imprisonment: (a) Malefics in the 12th, 5th, 9th and the 2nd will cause imprisonment. In this yoga, if the ascendant is one of Sagittarius, Aries or Taurus, the confinement will be by rope.

(b) Malefics in Gemini ascendant or Libra ascendant or Aquarius ascendant will cause imprisonment in a jail. The ascendant being one of Cancer, Leo and Pisces will confine the person in a fort. Scorpio ascending will cause confinement underground.

अथ भृतकयोगाः ।

मंदारसूर्यैः शुभदृष्टिहीनैः कर्मस्थितैः स्याद्भृतको मनुष्यः ।
श्रेष्ठः खगैकेन च मध्यमश्च द्वाभ्यां त्रिभिश्चाधम एव नूनम् ॥ ५८ ॥

58. Servitude: The native will be a servant if one of Saturn,

Mars and the Sun is in the 10th house without a benefic's aspect. Results (concerning servitude) will be excellent, moderate or poor according to one, two or three of these planets in the 10th.

Notes: This aphorism should not be applied *verbatim*. Servitude will come to pass when the planet concerned in the 10th without a benefic aspect or that of a Yoga Karaka, has other weaknesses. The implied meaning however is that the person will not enjoy an independent position but will be in someone's employ.

When one of these planets is in the 10th house with a favourable disposition and strength, the subject will enjoy supreme placement in life.

अथ कुष्ठयोगः ।

पापमध्यनवभागगे विधौ मन्दभौमयुतवीक्षितेऽथवा ।
मेषनक्रझषकर्कटांशगे कुष्ठवानपि भवेत्तदा नरः ॥ ५९ ॥
धीधर्मस्था गोकुलीरालिनक्राः क्रूरैः खेटैः संयुता वीक्षिता वा ।
ते वै नूनं सूतिकाले प्रकुर्युर्निःसांदिग्धं मानवं कुष्ठयुक्तम् ॥ ६० ॥
लग्नार्धीशे नैधनस्थे प्रसूतौ क्रूरैः खेटैः संयुते वीक्षिते वा ।
पुंसां वह्नेर्मनदता दद्रुकण्डुपीडा वा स्याच्छ्वेतकुष्ठः शरीरे ॥ ६१ ॥

59 - 61. Leprosy: (a) The Moon's Navamsa position should be between malefics. As a result, the person will incur leprosy.

(b) The Moon should be related to Saturn and Mars by aspect or conjunction (in the Rasi chart) and should be in Aries, Capricorn, Pisces or Capricorn in Navamsa. This Yoga will cause leprosy.

(c) One of Taurus, Cancer, Scorpio and Capricorn should either be the 5th or the 2nd house and be related to a malefic by aspect or conjunction. This is another Yoga for leprosy.

(d) The lord of the ascendant in the 8th house with aspect or company of malefic will lead to indigestion, cutaneous eruptions, itches and white leprosy.

Notes: (a) The Moon should be located between malefic planets in the Navamsa chart. Preferably her Navamsa position should be in Capricorn or Aquarius and she must have relationship with the 6th house in the Rasi chart.

अथापस्मारयोगाः ।

नक्षत्रेशादित्यवक्रास्तनुस्था मृत्युस्था वा क्रूरदृष्टाः प्रसूतौ ।
नानाव्याधीस्ते शरीरे प्रकुर्युः पीडां मर्त्यानामपस्मारजाताम् ॥ ६२ ॥
पापेक्षितौ केन्द्रगतौ विधुज्ञौ सुतेऽथवा नैधनभे खलाख्याः ।
जातो नरः सत्यमदाख्ययोगे भवेदपस्माररुजार्दितश्च ॥ ६३ ॥
सारे शनौ रन्ध्ररिपुस्थिते च जातो मनुष्यः परिवेषकाले ।
लग्ने त्रिकोणे गुरुवर्जिते चेद्भवेदपस्माररुजार्दितश्च ॥ ६४ ॥

62 - 64. Epilepsy: (a) The Sun, the Moon and Mars in the ascendant or the 8th house with malefic aspects will produce various kinds of diseases of the body apart from epilepsy.

(b) The Moon and Mercury joining in an angle in aspect to a malefic, or the 5th/8th being occupied by malefics will produce a yoga called "Satya Mada" (सत्य मदा). The person covered by either of these planetary combinations will be troubled by epilepsy.

(c) The same effect will occur if Saturn and Mars are in the 6th or the 8th house when at a time there is a halo around the luminaries (in the skies), and the planet Jupiter is *not* in the ascendant or its trines.

अथ वंशोच्छेदादियोगाः ।

वंशोच्छेदकरः सुधांशुभृगुजक्रूरैः खतुर्यास्तगैः
शिल्पी कंटकगार्किणेन्दुजयुतत्र्यंशेऽथ संवीक्षिते ।
अंत्ये दानवपूजितेऽर्कतनयस्यांशे च दासीसुतो
नीचे द्यूनगयोश्च हेल्युडुपयोर्मन्देन संदृष्टयोः ॥ ६५ ॥

65. Yogas like Vamsachcheda: (a) The 10th, 4th and the 7th houses in order occupied by the Moon, Venus and a malefic will terminate the continuity of the native's line of descent.

(b) The person will be an artisan if Mercury and Saturn or in an angle. Their conjunction in one decanate will also produce an artisan. Saturn aspected by Mercury is another yoga for an artisan.

(c) Venus in the 12th house with a Navamsa of Saturn indicates that the subject is a female slave's progeny.

(d) Again, a female slave's child is denoted by the Sun and Moon in simultaneous debility, or by their being in the 7th house in aspect to Saturn.

अथ हिल्लाजमतं तत्र नेत्रदोषादि ।

रिपुसदनपतौ चेद्वक्रितर्क्षेऽक्षिरोगं
तनुसदनगतेऽस्मिन्मंददृष्टे कफात्मा ।
धरणिज इह जीवे भार्गवे ज्ञे सचन्द्रे
परितपनजशोकात्कामतः शस्त्रतो वा ॥६६॥
दुश्चिक्यगौ रविविधू यदि कंटके -
वा केन्द्रस्थितेऽवनिसुते खलवेश्मगे वा ।
दृष्टेखलैर्निधनषड्व्ययगाः शुभाः
स्युर्मेषरणे च भवने तपने तदांधः ॥ ६७ ॥
अरीर्श सिते लग्नगे श्रावणाद्यं विवर्ण्यं भवेत्तुल्यदृष्टेंद्वसाध्वौः ।
रवीन्द्वोरसदृष्टितो वक्रितर्क्षेऽथवा षष्ठरिष्फस्थयोर्वक्रनेत्रः ॥ ६८ ॥
विनष्टे रवौ वक्रराशिस्थिते च कुजाक्रांतिते कर्कटस्थे विधौ वा ।
नवांशांतिमे चापगे वा दिनेशे निशायांभवेदह्नि मन्देक्षितेऽन्धः ॥ ६९ ॥

66 - 69. Eye Defects and others as per Hillaja: (a) If the 6th lord is in the sign of a retrograde planet, eye diseases are indicated.

(b) The 6th lord in the ascendant in aspect to Saturn will be a cause of phlegmatic nature, i.e. the native will suffer from such imbalances (in the context of eye diseases).

(c) The Moon with Jupiter, Venus, Mars or Mercury in the ascendant will lead to eye disorders due to suffering from excess heat, or grief or sexual indulgence or weapons.

(d) The person will be blind with one of the following three Yogas. (1.) The Sun and the Moon joining in the 3rd house or in an angle. (2.) Mars in a malefic's sign or in an angle and receiving the aspect of another malefic planet. (3) Benefics consigned to the 6th, 8th and 12th houses while the 10th house is occupied by the Sun.

(e) Disorders or deafness of the right ear will follow the position of Venus in the ascendant who is the lord of the 6th house and receives the joint aspects of the Moon and a malefic.

(f) One will be squint-eyed if the Sun and Moon join in a retrograde planet's Rasi. So also when these two are in the 6th or the 12th house.

Notes: Hillaja was a famous astronomer to whom attributed are the works *Hillaja Jataka, Hillaja Tajika, Hillaja Graha Phala* and *Hillaja Dipika.* Hillaja was often quoted by Bala

Bhadra, a famous author, and predecessor of Punja Raja.

अथ कर्णदोषाः ।

सपन्नपे चन्द्रसुते कुभस्थे मार्तण्डपुत्रेण चतुर्थदृष्ट्या ।
विलोकिते द्वेष्यगृहस्थिते वा शनीक्षिते वा बधिरत्वयोगः ॥ ७० ॥
शशांकजे शत्रगते रजन्या भृगोस्तनूजे गगनेऽधिसंस्थे ।
उच्चस्वरेण शृणुते मनुष्यो दक्षेतरेण श्रवणेन नूनम् ॥ ७१ ॥

70 - 71. (a) Mercury ruling the 6th house and placed in the 4th house in **special** aspect to Saturn will cause deafness.

(b) Mercury in the 6th house aspected by Saturn is another Yoga for deafness.

(c) With Mercury in the 6th house and Venus in the 10th house, the native's left ear will be short of hearing and will need an input of louder sound.

Notes: (a) In regard to Saturn's aspect, the text uses the term "*Chaturtha Drishti*" which means a quarter aspect. Planets in general have a quarter aspect on the 3rd and 10th. But Saturn has 100% aspect on these two places. Perhaps, the implication is only the 3rd and 10th aspect should be applied to this Yoga, and not the 7th house aspect in which case Saturn will be re-aspected by Mercury.

अथ जिह्वादोषाः ।

चन्द्रात्मजे कर्क्यलिमीनसंस्थे भानोरधस्थे शशिनेक्षिते च ।
सपन्नपे पापखगैः प्रदृष्टे गुंगस्वरः स्यान्मनुजस्तदानीम् ॥ ७२ ॥
संवर्धमानेक्षणदाधिनाथे लग्नस्थिते भूमिसुतेन युक्ते ।
गुंगस्वरः स्यद्यदिवाऽरनाथे सोमात्मजे स्याद्रसनाविनाशः ॥ ७३ ॥
आकोकेरस्थिते यद्वा कलशस्थे विधोः सुते ।
पूर्णदृष्ट्या मंददृष्टे धृतगद्गदवाग्भवेत् ॥ ७४ ॥

72 - 74. Defects of Speech: (a) Mercury in Cancer, Scorpio or Pisces, the Sun in the 4th house in aspect to the Moon, and the 6th lord receiving the aspect of a malefic - with this entire combination, the native will speak in whispering voice.

(b) The same effect will come to pass if the bright half Moon is in the ascendant along with Mars.

(c) Mercury being the lord of the 6th house will destroy one's inclination for taste.

(d) Mercury in Capricorn or Aquarius in full aspect to Saturn will cause stuttering in speech.

Notes: (c) "Rasana" means tongue, taste, inclination for taste. The last-mentioned meaning is appropriate in the present context.

अथ कुब्जदोषः ।

आद्येऽन्त्येशेऽब्जे तृतीये खलेन दृष्टे भूमीसंस्थमन्दे परस्थे ।
लग्नाधीशेऽल्पचक्रालयस्थे धात्रीपुत्रे मानवः स्यात्स कुब्जः ॥ ७५ ॥

75. Short Stature (Dwarfishness): The weak Moon along with Mars in the 3rd house with a malefic's aspect, getting the 1st or last Navamsa, Saturn in the 4th, the ascendant lord in an inimical sign will cause dwarfishness.

अथ कुष्ठदोषः ।

चन्द्रावनेयासितसंयुतेषु चेदूशनासेवितवारिभेषु ।
क्ररार्दिते तेष्वपि लूतकुष्ठं भवेन्नराणां नियतं तदानीम् ॥ ७६ ॥
सिते गीष्पतौ षष्ठपे पापदृष्टे सशोफो मुखेऽन्त्ये शनौ गुप्तदोषी ।
षडन्त्येऽथवा भूमिपुत्रार्कियोगे शुभादृष्टितो गण्डमालाव्रणाद्यम् ॥ ७७ ॥
नीचे चरर्क्षे सितचंद्रयोगः खलैः समं स्यात्किल पांडुकुष्ठम् ।
यद्वा विधौ वारिगृहे सपापे खर्जूरदोषं शनिवीक्षिते च ॥ ७८ ॥

76 - 78. Leprosy etc. : (a) The Moon, Mars, Saturn and Venus (severally) in watery signs will lead to "*Luta*" kind of leprosy.

(b) Should Venus or Jupiter get the lordship of the 6th house and receive a malefic's aspect, the native will be afflicted by intumescence.

(c) Saturn in the 2nd or the 12th house will cause secret blemishes (or blemishes of the rectum).

(d) Saturn and Mars joining in the 6th or the 12th house without a benefic aspect will cause inflammation of the glands of neck, ulcer etc.

(e) Venus and the Moon joining in a movable sign, or in a sign of debility (i. e. in Virgo or Scorpio) along with a malefic will lead to white leprosy.

(f) The Moon in a watery sign along with a malefic and begetting Saturn's aspect will cause danger from scorpion.

Notes: (a) "*Luta*" is a kind of cutaneous eruption produced by the moisture of the spider. Watery signs are Cancer, Pisces and the second half of Capricorn.

(f) "*Kharjura Dosha*" is indicated in the original. "*Kharjura*" means a scorpion, wild date tree, the interior part of a cocoanut. In this context, I could not produce a better meaning than "danger from scorpion"

अथ पातकदोषः ।

भौमाक्रान्ते लग्ननाथे प्रसूतौ षष्ठे चन्द्र पातकी मानवः स्यात् ।
यद्वा चैकांशस्थितौ क्रूरहत्या
चन्द्रादित्यौ चेत्तदा पातकी सः ॥ ७९ ॥

79. Crime or Sin: (a) One will be a criminal or sinner if the ascendant lord joins the planet Mars, as the Moon is in the 6th house.

(b) Should Mars and the Moon join in one and the same Navamsa, the subject will commit a cruel murder.

(c) The Sun and the Moon in one Navamsa will make one a sinner or criminal.

अथांगशूलदोषः ।

खलार्दिते रवौ क्वधः षडष्टगारमन्दयोः ।
विकर्त्तनर्क्षगे विधौ सशूलमङ्गजा रुजः ॥ ८० ॥
क्षितिजसकलदृष्ट्याऽभ्यर्दिते -
देवपूज्ये यदि दिनजननेऽस्मिन्भूमिपुत्रे विनष्टे ।
अशुभशुभसमेते शत्रुनाथेऽलिर्गऽर्के -
प्रभवति किल शूलं चोदरे हृत्प्रदेशे ॥ ८१ ॥
षष्टेशेऽब्जे पापनिघ्ने विसौम्ये -
लग्नेशेऽस्ते वासरे सूर्यपुत्रे ।
दग्धे भूस्थे कामगे वोष्णशीतप्लीहार्त्तिः -
स्यात्कृष्णपक्षे निशायाम् ॥ ८२ ॥
सक्रूरेऽब्जे क्वंशगे भूस्थिते च क्रोडाक्रांतः स्यात्कफात्फेफसौ रुक् ।
शुक्रेऽरीशे भौममंदेन पित्तात्सर्वत्रैवं तुर्यसंपूर्णदृष्ट्या ॥ ८३ ॥
क्रूरान्विते रिपुपतौ दिवसाऽधिनाथे
स्यादध्वगे रिपुगतेषु शुभग्रहेषु ।
मन्दावनेयधिषणैरवनौ च पापी

स्यात्कृष्णपित्तविकृतव्रणकं तथांघ्रिः ॥ ८४ ॥
वक्रक्षगे रिपुपतावुदये च वक्रर्क्षे
लग्नपे समुभयोरपि मन्ददृष्ट्या ।
रन्ध्रे सितार्कसुतयोरशुभान्वितेऽरौ
तस्याधिपे द्युनगते खलु तुंदरोगः ॥ ८५ ॥

80 - 85. Acute Bodily Pains etc. : (a) The Sun in the 3rd with a malefic aspect, Mars and Saturn in the 6th/8th, and the Moon in Leo will cause acute pains in the body.

(b) Jupiter receiving the full aspect of a combust or weak Mars, the lord of the 6th with benefic and malefic planets and the Sun in Scorpio - this entire will cause acute pains in the abdomen or the heart for a person during day time.

(c) The lord of the 6th being the Moon should join a malefic but not a benefic. The ascendant lord should be combust. Saturn must be in combustion in the 4th or 7th. As a result, one born in during night time in a dark half will incur diseases caused by heat and cold and troubles of the spleen.

(d) The Moon in the 4th house along with a malefic and begetting a malefic Navamsa will cause abdominal disorders and ulcers due to phlegmatic imbalance.

(e) The 6th lord being Venus and receiving the full aspects of Saturn and Mars will cause ulcers etc. by bilious imbalance.

(f) The Sun in the 9th house as the lord of the 6th house and in the company of a malefic, as there is a benefic in the 6th, and the 3 planets viz. Saturn, Mars and Jupiter are in the 4th house will make one a sinner. Further, he will have a dark (or unsightly) scar on his body and will have unsightly legs.

(g) Dropsy will be the result with the following complete Yoga. The 6th lord should be retrograde in the ascendant, the lord of the ascendant should also be in retrograde motion. Both these planets should be in aspect to Saturn. Further a malefic should be in the 6th or 8th from Venus, while the lords of the 6th and 8th are in the 7th.

Notes: (c) Ascendant lord's combustion as well as that of Saturn are separately referred to in the sloka which is not necessary. In fact this yoga applies only to Aquarius ascendant.

(e) This Yoga applies to Capricorn and Taurus ascendants. Full aspects of Mars and Saturn according to the usage in our text

means, these two planets should be in the 7th from Venus. The position of Venus is not specified but he should be in a vulnerable place.

(f) The Sun is the lord of the 6th house for Pisces ascendant. He should be in the 9th in Scorpio along with another malefic. Further, Leo should contain a benefic as Mars, Saturn and Jupiter are in the 4th in Gemini. As a result, the subject will perform sinful (unlawful acts) & *C*.

अथ षण्ढयोगः ।

भार्गवे शनियुंतेऽम्बरस्थिते रन्ध्रगे च शुभदृष्टिवर्जिते ।
षष्ठगे व्ययगतेऽथवा शनौ नीचभे च खलु षण्ढता भवेत् ॥ ८६ ॥
पुंस्त्रीखेटौ स्त्रीनवांशोपयातौ सूर्यस्याग्रेऽस्तांशगौ वा तयोश्च ।
ऊर्ध्वं तेजश्चेन्निजं प्रक्षिपेत मर्त्यो नूनं जायते छिन्नमेढ्रः ॥ ८७ ॥
वक्रर्क्षस्थे भार्गवे कामगे च लग्नाधीशस्योदयस्थस्य दृष्ट्या ।
योगे चंद्रक्रोडयोर्मानवश्च भार्याद्वेष्यः स्यादधीशोऽपरेषाम् ॥ ८८ ॥

86 - 88. Impotence: (a) Saturn and Venus in the 8th or the 10th house without a benefic's aspect will denote impotence.

(b) Saturn in debility in the 6th or the 12th house will also make one impotent.

(c) The person will be devoid of a male organ (*lit.* disappeared male organ) if male and female planets occupy female Navamsas.. These planets should be combust but be ahead of the Sun (in the Rasi chart).

(d) Venus should be in the 7th while the 7th lord is retrograde, the said Venus should also receive the aspect of the lord of the ascendant placed in the ascendant itself; lastly the Moon should be in the company of Saturn. Such a person will hate his wife and will become the lord of another female.

Notes: (b) For female nativities, the concerned should be in male Navamsas instead of female Navamsas. As a result, the native will be bereft of female organ.

(d) This Yoga can be simplified thus. Venus in the 7th receiving the aspect of the lord of the ascendant from the ascendant. Further the 7th lord should be retrograde, as the Moon and Saturn are together.

अथ कामातुरयोगः ।

द्वन्द्वापरार्द्धे भृगुजो निजांशे पूर्वार्द्धके सिंहगते कुगेहे ।
कामातुरो मीनगतस्त्वरीशे भौमार्दिते चैव मृताल्पसूतिः ॥ ८९ ॥

89. High Degree of Lust: (a) Venus in a dual sign (i. e. in Gemini, Virgo, Sagittarius or Pisces) with his own Navamsa will make one very libidinous.

(b) Venus in the first half of Leo which is the 4th house will also deliver the same effect.

Notes: "*Dvandva*" can also be interpreted as exclusively Gemini. It also refers to dual signs in general.

अथार्शोदोषः ।

क्रूरे खेटे मृत्युपे कामसंस्थे सौम्यादृष्टे सम्यगर्शोविकारः ।
यद्वा मन्देऽस्ते ह्यलौ पुण्यसंस्थे धात्रीपुत्रे वासरे वा तदर्शः ॥ ९० ॥
मन्देऽन्यस्थे लग्ननाथारयोगे द्यूने यद्वा स्यात्तयोर्दृष्टितोऽर्शः ।
भौमेऽलौ कावैज्यदृष्ट्या विहीनेमूर्त्तौ मन्देऽस्ते कुजेऽर्शोविकारः॥ ९१ ॥

90 - 91. Haemorrhoids: (a) If the lord of the 8th house being a malefic occupies the 7th house without a benefic's aspect, the native will be afflicted by piles.

(b) One born during day time will suffer from haemorrhoids if Saturn is in the 7th house identical with Scorpio, as Mars is in the 9th house.

(c) Saturn and Mars in the 12th house in the company of the lord of the ascendant will be a source of piles. Alternatively Saturn in the 12th may be in aspect to both these planets.

(d) Mars in the 4th house identical with Scorpio, without Jupiter's aspect can also cause piles.

(e) Saturn in the ascendant and Mars in the 7th house will be a combination for piles.

अथ व्रणदोषः ।

सग्रेऽलिगे क्षितिसुते गुरुशुक्रदृष्ट्या
हीने भवेच्च पिटिकाव्रणयुङ्मनुष्यः ।
भूमौ तदंशकगते रविजे सकेतौ
यद्वा द्वयोर्युजि तथा मदने व्ययेऽरौ ॥ ९२ ॥

92. Ulcers: (a) Mars in Scorpio ascendant, without the aspect of Venus and Jupiter will lead to boils and ulcers.

(b) Saturn joining Ketu in the 4th house obtaining a Navamsa of Mars will cause the same effects.

(c) Saturn and Ketu joining in the 7th, 12th or the 6th house will again lead to similar results.

Notes: (b) The Navamsa position is for Saturn only.

(c) Here Navamsa position for neither Saturn nor Ketu is mentioned. They should be together in specified houses in the Rasi chart.

अथ दद्रुदोषाण्डदोषौ ।

रूक्षाः प्रोक्ता मेषगोसिंहनक्रकन्याकोदण्डाह्वया राशयश्च ।
एवं स्निग्धा द्वन्द्वकर्कालिजूक
कुम्भान्त्याख्या यावनैः संप्रदिष्टाः ॥ ९३ ॥
दोषाधीशे स्निग्धभे द्यूनसंस्थे
भूमीभागस्थार्किणा संयुते च ।
आर्त्तो मर्त्यो दद्रुणाऽब्जारशुक्रैश्छिद्रांशस्थैः
कीटगैश्चाण्डवृद्धिः ॥ ९४ ॥

93 - 94. Eruptions & Large Testicles: (a) Dry signs are Aries, Taurus, Leo, Capricorn, Virgo and Sagittarius. The rest, viz. Gemini, Cancer, Scorpio, Libra, Aquarius and Pisces are wet ones.

(b) The Moon in a wet sign identical with the 7th house and aspected by Saturn who is in the 4th Navamsa (i. e. between 10 deg and 13 deg 20' in the sign he is in) will cause cutaneous eruptions.

(c) The Moon, Mars and Venus in Scorpio's 8th Navamsa (i. e. placed in the sign Scorpio with Aquarius Navamsa) will lead to swollen testicles.

अथ वामनयोगः ।

राशिप्रांत्ये वाऽऽदिर्मेशे निशीशे दृष्टे भास्वत्सूनुना तुर्यदृष्ट्या ।
सौम्यादृष्टे वामनत्वं नराणां लग्नाधीशे स्वल्पराशिं गतेऽत्र ॥ ९५ ॥

95. Short Stature: One will be short-statured when the following combined phenomena is present at birth: the Moon in the first or last Navamsa of the sign she is in and receiving 3rd or 10th aspect of Saturn, without benefics' aspect, the ascendant being sign of short ascension.

अथ खल्वाटदोषः ।

सिंहचापालिकन्यासु लग्ने कर्कटगे विधौ ।
वीक्षितेऽवनिपुत्रेण भवेत्खल्वाटमस्तकः ॥ ९६ ॥

96. Baldness: The person will be bald-headed if the ascendant is one of Leo, Sagittarius, Scorpio, Virgo and Cancer, containing the Moon therein with the aspect of Mars.

अथ मुखदुर्गन्धयोगः ।

क्रूरर्क्षस्थे क्रूरहद्दस्थिते वा चन्द्रक्षेत्रे भार्गवे मेषगे वा ।
चन्द्रे लग्नस्थे बुधे शत्रुनाथे पुंसां नूनं वक्त्रदुर्गंधिता स्यात् ॥ ९७ ॥

97. Foul Smell: (a) Venus in a malefic's sign and in a malefic Hadda will cause foul smell in mouth.

(b) Venus in Cancer will give the same effect.

(c) The Moon in Aries while Mercury ruling the 6th is in ascendant will give the same effect.

देहकार्श्ययोगः ।

मेषे शशांके शनिना समेते लग्नेऽन्तिमेऽर्केऽनृजुभाजि लग्ने ।
विमुक्तकेंद्रे धरणीतनूजे भवेन्नराणां तनुता शरीरे ॥ ९८ ॥

98. Weak Body: The Moon in Aries in aspect to Saturn, the Sun in the 12th house, the ascendant unoccupied by a retrograde planet and Mars is not angular - these phenomena will cause emaciation.

विद्वद्वम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च ।
होरासारे शम्भुहोराप्रकाशे नानायोगाध्याय आसीत्सुपूर्णः ॥ ९९ ॥

99. Thus ends the (14th) chapter entitled "Various Yogas" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथ कर्माजीवाध्यायः १५ ।
Chapter 15 - Livelihood

आजीविका भवेद्येनोपाधिभूतेन कर्मणा ।
तत्प्रवक्ष्ये नृणामात्रोपायं द्रव्यागमस्य च ॥ १ ॥
लग्नेन्द्वर्काणां च यो वीर्ययुक्तस्तस्माद्राशिर्यो हि मेषूरणस्थः ।
तन्नन्दांशाधीश्वरात्कल्पनीया पुंसां होरापारगैः कर्मवृत्तिः ॥ २ ॥
तातांबाऽनुजबन्धोश्च गुरुस्त्रीप्रेष्यजातिभिः ।
लभते खस्थितैर्वित्तं सूर्याद्यैर्वांशभेदतः ॥ ३ ॥
मेषूरणे खेटविवर्जिते चेद्वानोः शशांकाद्बलिनो यथाऽत्र ।
तत्कर्मनाथस्य नवांशनाथस्वभाववृत्त्या ह्युपजीवनं च ॥ ४ ॥

1 - 4. I will now narrate about livelihood and means of acquisition of money.

(a) Note the occupant of the 10th from the strongest of the three, viz. the ascendant, the Moon and the Sun. One's livelihood will have to be declared according to the Navamsa lord of the said planet, so say experts in astrology.

(b) Father, mother, co-born, kinsfolk, preceptors, spouse and servants will be the source of income according to the concerned Navamsa lord being the Sun etc.

(e) If the 10th house (from the ascendant) is unoccupied by a planet, livelihood will depend on the Navamsa dispositor of the lord of the 10th counted from the stronger of the Sun and the Moon.

सदौषधौर्णैस्तृणधातुहेमैः सद्विक्रयैः शाठ्यकरैः सशिल्पैः ।
द्यूतानृताद्यैरवनीपतेर्वा सूर्यांशके ना लभते च वित्तम् ॥ ५ ॥
निशाकरांशे मणिरूपनीरकृषिक्रियादेर्लभते धनं च ।
सशर्करागोमहिषीप्रसंगाच्चन्द्राननासन्मनुदेवताद्वा ॥ ६ ॥
मंत्रोपदेशकुशलैः खलु साहसैश्च शास्त्रादिभिश्च विविधैर्भिषजाच्च वित्तम् ।
भौमांशकेऽपि च सदाऽविकविक्रयाद्यैर्वा
क्षत्रियादिजनकैर्लभते मनुष्यः ॥ ७ ॥

सुलिपिकाव्यकलाध्ययनादिभिः सुवचनैर्गणितैरनृतादिभिः ।
ननु नरो द्रविणंलभते सदा सुमतिना कृतिना शशिजांशके ॥ ८ ॥
देवार्चनाध्ययनमन्त्रजपादिभिश्च सद्धर्मयाजनसुखैर्नृपतिप्रसादैः ।
यानादिभिश्च खलु कालनिमित्तबोधैर्जीवांशके-
हि मनुजो लभते हि वित्तम् ॥ ९ ॥
तुरगसिंधुरगोमहिषीसुखैः सुनयनांजनभूषणकैर्धनम् ।
विविधगायननर्त्तनकौशलैः सितलवे लभते च सदौषधैः ॥ १० ॥
सूर्यात्मजांशे फलमूलपत्रैर्भारोद्वहैः प्रेष्यजनैश्च नीचैः ।
असच्च धान्यक्रयविक्रयैर्वा नूनं नरः संलभते हि वित्तम् ॥ ११ ॥

5 - 11. Livelihood Based on Navamsa: (a) The said 10th lord being in the Sun's Navamsa denotes livelihood by excellent medicines, grass (i. e. plants, trees etc.), primary elements of the earth (viz. minerals, metals, ores and the like), gold, sales of good articles, crafty disposition, arts and crafts, gambling, falsehood, and royal sources.

(b) Navamsa of the Moon - precious stones, silver, water, agriculture, sugar, cows, buffalos, females, Mantras and gods (work related to temples).

(c) Navamsa of Mars - Skill in teaching Mantras, valour, Sastras, medicines, trading of goats and through men of royal clan.

(d) Navamsa of Mercury - Writing, poetry, arts, speeches, the science of computation, i. e. mathematics (comprising arithmetic, geometry and algebra), falsehood, and intelligence.

(e) Navamsa of Jupiter - Divine worship, teaching, Mantras, Recitations, religion (or righteousness), performance of Yagnas or (sacrificial rituals), happiness, royal favours, conveyances and through knowledge related to Time (i. e. astrology and such other professions).

(f) Navamsa of Venus - Horses, elephants, cows, buffalos, callyrium used for the eyes, ornaments, and skill in songs and dances.

(g) Navamsa of Saturn - Fruits, roots, leaves, carrying loads, servitude, performing mean deeds, and trading in grains.

Notes: (d) "Ganitha" apart from meaning the science of computation also means the mathematical part of astrology and astronomy to the exclusion of treatment of nativities.

For details of planetary indications of source of income, see notes under the 10th house in chapter 6 supra.

अंशाधिपश्चेदतिवीर्ययुक्तः फलं यथोक्तं कुरुते च सौख्यम् ।
नीचादिसंस्थोऽशपतिस्तदानीं स्वल्पं फलं मिश्रबले विमिश्रम् ॥ १२ ॥
राश्युक्तदिशि भागे तु देशं संचिंतयेद्बुधः ।
लग्नाद्द्वाशमे राशौ स्वभावविषयं तथा ॥ १३ ॥

12 - 13. (a) If the lord of the relevant Navamsa is very strong, he will give the results mentioned (in full measure), apart from giving happiness (concerning the said line of livelihood). If in debility etc. he will be less effective. If he is of mixed nature, the effects will also be mixed.

(b) The learned indicate one's place of working according to the direction prescribed for the Rasi (identical with the 10th) concerned. And the country will correspond to the 12th house from the ascendant.

स्वस्वामिना दृष्टयुतं स्वदेशे फलप्रदं तन्मुनिभिर्यदुक्तम् ।
अन्यैः समेतं त्वथ वीक्षितं वा फलप्रदं तद्विषयांतरे च ॥ १४ ॥
यदा तदीशे चरभांशके च प्रवासतोऽर्थागमनं सुखं च ।
स्वकीयदेशे स्थिरभांशके च द्विदेहसंस्थेऽप्युभयत्र वै स्यात् ॥ १५ ॥
तदीश्वरे वक्रगते यदा स्याद्बहुप्रकारैर्द्रविणोपलब्धिः ।
भाग्यानुरूपात् खलु सर्वमेतद्विनिर्दिशेत्प्रागुदितं तु विद्विः ॥ १६ ॥
तुषाररश्मिर्दशमे बलाढ्यश्चन्द्रात्मजः शत्रुयुतो न दृष्टः ।
दिगन्तकीर्तिर्जनयेत्स्वभोच्चं समाश्रितश्चापि विलग्नतो वा ॥ १७ ॥

14 - 17. (a) If the 10th house is occupied or aspected by its own lord, these results will be in one's own country. If by others, one will gain in work in another country.

(b) Acquisition of wealth and happiness will be in a foreign place if the 10th lord is in a movable sign and movable Navamsa; if in fixed sign and Navamsa in one's own country; and if in an immovable sign and Navamsa from both sources.

(c) If the 10th lord is retrograde, gains be will be various. All these should be declared according to one's fortunes (i. e. the 9th house which is the house of prosperity and good luck).

(d) If the 10th house from the Moon contains a very strong Mercury, who is not related to an enemy by aspect or conjunction,

the person's fame will extend to the various directions. Mercury in the 10th from the Moon in own sign or in exaltation (unrelated to a foe as above) will also produce the same effect. These effects can be deduced from the ascendant as well.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च ।
होरासारे शम्भुगोराप्रकाशे कर्मा जी वाध्तात आसीत्सुपूर्णः ॥ १८ ॥

18. Thus ends the (15th) chapter entitled "Livelihood" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथ ग्रहसप्तवर्गफलाध्यायः १६ ।
Chapter 16 -
Effects of Planets in Sapta Vargas

यन्मित्रस्वगृहे फलं निगदितं तुंगे त्रिकोणेऽपिवा
तत्सर्वं विदधाति जन्मसमये षड्वर्गशुद्धो ग्रहः ।
एकश्छत्रपसार्वभौमनृपतिर्हस्त्यश्वकोशान्वितो
द्व्याद्यैः किन्नरशक्रदेवपतयो मर्त्या भवंति ग्रहैः ॥ १ ॥
शुभाः स्वमित्रसौम्योच्चे निंद्या नीचारिपापजाः ।
एवं पापशुभं वीक्ष्य तद्विशोध्य परस्परम् ॥ २ ॥
वर्गे शुभाधिके क्रूरः शुभः सौम्योऽतिशोभनः ।
निंद्याधिके शुभः क्रूरः क्रूरोऽतिक्रूरतां व्रजेत् ॥ ३॥

1 - 3. (a) The results that have been mentioned for a planet's position in friendly sign, own sign, exaltation, Moola trikona etc. can be given by a (single) planet with favourable positions in Shadvargas at the time of birth. If one planet is in favourable Shadvargas, the native will be an emperor of the entire earth, endowed with horses and treasury. Two or more such planets will make one a Kinnara and Indra, the lord of Gods.

(b) Planets in friendly divisions, benefics' divisions or exaltation divisions will prove auspicious. They will be inauspicious if they are in divisions of debilitation, of enemies or of malefics. Such benefic and malefic dispositions should be differentiated and effects declared accordingly.

(c) Occupying more benefic Vargas, a malefic will turn auspicious, and a benefic will be highly auspicious.

(d) Even benefic planets will turn malefic if they are in untoward or adverse divisions; malefic planets so placed will be highly malefic.

Notes: (a) The importance of a planet being well-placed in all the divisions covered by Shad Varga is highlighted by this principle. With favourable places in all the six divisions, a planet can be as good as planet in exaltation etc. in the Rasi chart.

Most authors give importance to Shad (6) Vargas and Sapta (7) Vargas. However, Parasara covers all the Shodasa (16) Vargas and treats the net strengths of planets in terms of Vimsopaka strength exhaustively in *Brihat Parasara Hora Sastra*.

The results mentioned here for a planet in favourable Shad Vargas are exaggerated in the usual classical style of the ancients. Such position for a planet means prosperity of a decent order.

"*Kinnara*" indicates celestial choristers, celebrated as musicians and attached to Kubera, the god of wealth. Kinnara is a half-horse and half-human form. This term indicates that the subject will live like a celestial being.

A person compared to Indra enjoys all kinds of power, wealth, pleasures etc.

अथ द्विग्रहयोगाः ।

Effects for 2-planet Conjunction at Birth:

क्रूरक्रियायां निपुणः सगर्वः पाषाणयंत्रक्रयविक्रयेषु ।
कामी नितान्तं च भवेन्मनुष्यो विकर्त्तने चंद्रमसा समेते ॥ ४ ॥
सद्धर्मकर्मद्रविणेन हीनः कुशानुरक्तः सततं सकोपः ।
भवेन्मनुष्यो दिवसाधिनाथौ यदा धरित्रीतनयेन युक्तः ॥ ५ ॥
प्रियंवदः स्यात्सचिवो नृपाणां सेवार्जितार्थः श्रुततत्परश्च ।
कलाकलापे कुशलो मनुष्यो दिनाधिपे चंद्रसुतेन युक्त ॥ ६ ॥
पौरोहित्ये नैपुणो भूमिपानां मंत्री सन्मित्रासक्तवित्तः समृद्धः ।
चातुर्याढ्यः पुरुषश्चोपकारी धिष्ण्याधीशे जीवयुक्ते प्रसूतौ ॥ ७ ॥
सुबुद्धिश्च संगीतवाद्यायुधेषु भवेन्मानवो नेत्रवीर्येण हीनः ।
सुनेत्रानिमित्तात्त सौहृत्समाजो दिवानायके दानवेज्येन युक्ते ॥ ८ ॥
धर्मप्रीतिः पुण्यबुद्धिर्गुणज्ञो जायापुत्रप्राप्तसौख्यः समृद्धः ।
सूतौ मर्त्योऽत्यंतधातुक्रियाढ्यस्तिग्मांशौ चेद्भानुपुत्रेण युक्ते ॥ ९ ॥

4 - 9. The Sun's Conjunction with Another Planet: (a) If the Sun and the **Moon** are together, the native will be skilful in performing mean deeds. He will be arrogant, skilful in business related to stones, machinery etc., and be ever libidinous.

(b) If the Sun is with **Mars**, one will be bereft of righteousness and wealth, be anguished and be ever irascible.

(c) The Sun with **Mercury** denotes that the native will be eloquent in speech, be a minister of the king, will earn by serving

others, be interested in Vedas and be an expert in numerous arts.

(d) The Sun with **Jupiter** will make one a skilful family priest. He will be king's minister, will obtain wealth through good friends, be plentiful, be highly skilful in general and will be helpful to others.

(e) One having the Sun with **Venus** will be of good disposition, be skilful in music, musical instruments and weapons. He will be bereft of strong eye sight and will have a wide social circle on account of charming women.

(f) The Sun - **Saturn** conjunction will give fondness for religion. One will be meritorious in his deeds, will appreciate virtues (in others), be happy in respect of spouse and progeny, be plentiful, and will have many activities related to metals, minerals, ores and the like.

पण्यानुजीवी कुटिलः प्रतापी स्वाचारहीनः कलहानुरक्तः ।
रोगानुरक्तः किल मातृशत्रुः कलानिधौ वक्रयुते मनुष्यः ॥ १० ॥
सद्रूपसद्धर्मधनेन युक्तः कांतापरप्रीतिरतोऽतिवक्ता ।
सद्वाग्विलासश्च कृपार्द्रचेता हीनो नरः सौम्ययुते निशीशे ॥ ११ ॥
विनीतः सदा गाढगूढोऽतिमैत्रो भवेन्मानवश्चोपकारी परेषाम् ।
समेतः सदा धर्मकर्मादिकैश्च तमिस्राऽधिपेशक्रपूज्येन यु के ॥ १२ ॥
सद्गन्धपुष्पोत्तमवस्तुचित्तो वस्त्रादिकानां क्रयविक्रयेषु ।
दक्षो नरः स्याद्यसनी विधिज्ञः प्रालेयरश्मौ कविना समेते ॥ १३ ॥
परस्त्रीरतो वैश्यवृत्त्याऽनुजीवी सदाचारहीनः परस्यात्मजश्च ।
भवेन्मानवः पूरुषार्थेन हीनः प्रसूतौ यदा मन्दशीतांशुयोगः ॥ १४ ॥

10-14. The Moon's Conjunction with Another Planet: (a) The Moon with **Mars** will cause livelihood by trading activities. The native will be crooked, valorous, devoid of conduct (prescribed for his religion), fond of promoting quarrels, troubled by diseases and be inimical to his mother.

(b) If the Moon and **Mercury** are together at birth, the subject will be highly attractive, highly righteous, rich, very fond of women, eloquent in speech, and very merciful but mean.

(c) One having the Moon and **Jupiter** together will be modest, ever highly secretive, will have many friends, be helpful to others and will be endowed with charitable deeds.

(d) If the Moon and **Venus** join at birth, the native will like

excellent scents, flowers and articles. He will be skilful in trading in clothes etc., be given to vices, and be a knower of rules and regulations concerning rituals.

(e) The Moon with **Saturn** will make one attached to other women. He will live as a trader, be bereft of good conduct and an object of pursuit. He is of questionable birth.

सद्वाहुयुद्धकुशलो विपुलाङ्गजानां
सल्लालसो विविधभेषजपण्यशीलः ।
स्यादूहीने लोहविधिवत्सुविभावको ना
धात्रीसुते शशिसुतेन युते प्रसूतौ ॥ १५ ॥
मंत्रास्त्रशास्त्रपरिबोधविधौ मनीष्योऽत्यर्थं भवेद्वि निपुणश्च विवेकशीलः ।
सेनापतिस्तु नृपतिस्त्वथवा पुरेशो ग्रामेश्वरो धरणिजे युक्ते ॥ १६ ॥
प्रपंचानृतद्यूतकर्मप्रियः स्यादनेकाङ्गनाभोगचित्तः सगर्वः ।
प्रसूतौ नरः सर्ववैरानुकर्ता यदा भूसुते दानवेज्येन युक्ते ॥ १७ ॥
शस्त्रास्त्रवित्समरकर्मरतो नितान्तं
स्तेयानृतप्रियकरः पुरुषोऽल्पवित्तः ।
सौजन्यताविरहितः खलु सौख्यहीनः
स्याद्भूसुतेऽर्कतनयेन युतेऽतिनिन्द्यः ॥ १८ ॥

15 - 18. Conjunction of Mars: (a) If Mars joins **Mercury**, the subject will be a skilful wrestler, will be inclined to have a lot of children, will sell various kinds of medicines, be mean and an expert in jobs related to iron.

(b) The company of Mars with **Jupiter** will bestow a high degree of skill in teaching Mantras and use of weapons. The person will be wise, be an army chief, or a king or ruler of a city or of villages.

(c) Should Mars join **Venus**, the person will be crafty, will indulge in falsehood, gambling and joining many women. He will be arrogant and will have enmity with all.

(d) If Mars is with **Saturn**, the person will be an expert in weapons and warfare, be thievish and will indulge in falsehood. He will have limited wealth, bereft of friendship and happiness and be very blame-worthy.

संगीतज्ञो नीतिनाथो विनीतः सौख्याधिक्यः सद्गुणैः स्यात्प्रपूर्णः ।
धीरः सौगंधिप्रियः स्यादुदारः सूतौ जीवे सौम्ययुक्ते मनुष्यः ॥ १९ ॥

सद्वाग्विलासो गुणवान् विवेकी सदा सहर्षः स्वकुलाऽधिशाली ।
नरःसुवेषो बहुनायकः स्याच्छुक्रान्विते सोमसुते प्रसूतौ ॥ २० ॥
कलिप्रियश्चञ्चलचित्तवृत्तिः कलाकलापे कुशलो नरः स्यात् ।
भर्त्ता बहूनां परमः सुशीलः प्रसूतिकाले बुधमन्दयोगे ॥ २१ ॥

19 - 21. Mercury's Conjunctions: (a) If Mercury joins **Jupiter**, the native will have knowledge of music, be an expert in law, will enjoy abundant happiness, be very virtuous, bold, fond of scented articles, and liberal.

(b) Mercury with **Venus** will make one eloquent in speech, virtuous, wise, ever happy, and a leader of the men of his race. He will appear in good robes, and will lead over many.

(c) Mercury joining Saturn will give the following effects. The native will be fond of quarrels, be unstable in disposition, an expert in arts, be the leader of many, and be extremely virtuous.

नित्यं कांताविन्तमित्रात्मजाद्यैः सौख्यं मर्त्त्यो विद्यया पंडितः स्यात् ।
वादाधिक्यं पण्डितार्यैः करोति गीर्वाणेज्ये दानवेज्येन युक्ते ॥ २२ ॥
यशोऽधिकग्रामपुराधिनाथः स्त्रीसंशयप्राप्तमनोरथः स्यात् ।
शूरो धनाढ्यः कुशलः कलासु जीवे समन्दे मनुजः प्रसूतौ ॥ २३ ॥

22 - 23. Jupiter's Conjunctions: (a) The union of Jupiter with **Venus** will produce happiness from wife, wealth, friends and progeny. The subject will be rich in learning and will win over even the best of the scholars.

(b) Jupiter with **Saturn** will increase one's fame and bestow on the subject lordship over villages and towns. His desires will be fulfilled on account of females. He will be valorous, wealthy and skilful in arts.

Notes: (b) There seems to be some error in sloka 23 in the expression "*Stri samsaya prapta manortha*" and the term "*Samsaya*" is a misnomer. Apparently the attempt is to imply gains through females.

सच्छिल्पलेख्यविधिजातकुतूहलाढ्यः
पाषाणकर्मकुशलश्चलबुद्धियुक्तः ।
स्याद्दारुदारणकरो मनुजः प्रसूतौ
पूर्वामरेज्यसहिते तरणेस्तनूजे ॥ २४ ॥

24. Venus - Saturn Conjunction: The native with a

conjunction Venus with Saturn will enjoy abundant happiness with his knowledge of arts and writing. He will be skilful in stone-work, be fickle-minded and be a wood-cutter.

अथ त्रिग्रहयोगाः ।

Conjunction of 3 Planets:

सद्यंत्रपाषाणविधौ प्रवीणस्त्रपाकृपाभ्यां रहितश्च शूरः ।
एकत्रसंस्थैर्जनने मनुष्यो भवेदशीतद्युतिरक्तचन्द्रैः ॥ २५ ॥
सत्कार्यकृन्नरपतेश्च भवेन्महौजा
वार्त्ताविधौ सकलशास्त्रकलासु दक्षः ।
प्रद्योतनामृतकरामृतरश्मिजानां
चेन्मानवश्च खलु संमिलने प्रसूतौ ॥ २६ ॥
प्राज्ञो धूर्त्तश्चंचलः स्यात्प्रवीणः सेवाभिज्ञस्त्वन्यदेशाभिगामी ।
ताराधीशादित्यवाचस्पतीनां योगे नूनं सूतिकाले मनुष्यः ॥ २७ ॥
सद्धर्मकर्मण्यरुचिर्नरः स्यात्परार्थहर्त्ता व्यसनानुरक्तः ।
सरोजिनीशोशनशीतभासश्चैकत्र भावे यदि संयुताः स्युः ॥ २८ ॥
मन्दोऽतिनिःस्वश्चपरेङ्गितज्ञो धातुक्रियायां निरतोऽतिधूर्त्तः ।
व्यर्थप्रयासप्रकरो नरः स्यादेकक्षगाः सूर्यसुधांशुमन्दाः ॥ २९ ॥

25 - 29. (a) The Sun - Moon - Mars: The native with this Yoga will be skilful in jobs related to machinery and stones, bereft of shame and kindness and be heroic.

(b) The Sun - Moon - Mercury: One with this conjunction will perform good deeds under a king (i. e. will excel in royal service), will be greatly splendorous (energetic) and skilful in mannerism of speech. He will be very learned in all arts and all Sastras.

(c) The Sun - Moon - Jupiter: One with this Yoga will be a scholar, and a wicked and fickle-minded person. He will be skilful (in general), be an expert in others' service, and will go to a foreign land.

(d) The Sun - Moon - Venus: One with this Yoga will not be interested in righteousness and good deeds. He will destroy others' undertakings, and be addicted to vices.

(e) The Sun - Moon - Saturn: One with this Yoga will be a fool and be very indigent. He will know others' mind and be

interested in jobs related to metals, minerals, ores etc. His efforts will be unfruitful.

लज्ज्ञात्मजार्थवनिताजनमित्रवर्गैस्त्यक्तो -
भवेज्ज्ञनुषि निष्ठुरचित्तवृत्तिः ।
ख्यातः ससाहसकमन्दविधौ प्रवीणो युक्तै -
र्दिनाऽधिपकुजेन्दुसुतैर्मनुष्यः ॥ ३० ॥
वक्ता धनाढ्यः सचिवो नृपाणां चमूपतिर्नीतिविधौ समर्थः ।
उदारहृत्सत्यवचा विलासी स्यान्मानवोऽर्कारसुरेज्ययुक्तैः ॥ ३१ ॥
भाग्यान्वितोऽतिधिषणः सधनो विनीतो -
वंशाधिकःसुचतुरो बहुजल्पकःस्यात् ॥ ३२ ॥
सच्छीलसद्गुणयुतो मनुजः प्रसूतौ चैकर्क्षगैस्तरणिभूसुतदानवेज्यैः ।
विवेकहीनः पितृबंधुवर्गैर्धनैर्विहीनः कलहानुरक्तः ॥
रोमाऽन्वितः स्यान्मनुजः प्रसूतौ -
चेदर्कवक्रार्कसुता हि योगे ॥ ३३ ॥

29 - 33. (a) The Sun - Mars - Mercury: The native having this Yoga will be bereft of shame, progeny, wealth, spouse and friends. He will be hard-hearted, famous, valorous and be indifferent to rituals.

(b) The Sun - Mars - Jupiter: One with this Yoga will be a good speaker, be wealthy, a minister of the king, or an army chief, or a justice. He will be skilful, liberal, truthful and will enjoy pleasures.

(c) The Sun - Mars - Venus: With this Yoga, the subject will be fortunate, intelligent, wealthy, modest, and will excel his family members. He will be garrulous, good-natured and virtuous.

(d) The Sun - Mars - Saturn: One with this Yoga will be bereft of wisdom and wealth. He will separate from his father and relatives, be fond of quarrels and will have a hairy physique.

दृग्योगयुक् शास्त्रकलाकलापे विचक्षणः स्यान्मनुजः सुशीलः ।
सुसंग्रहार्थः प्रबलः प्रसूतौ योगे रविज्ञामरपूजितानाम् ॥ ३४ ॥
कांतानिमित्तं परितप्तचित्तस्त्वनल्पजल्पश्च विदेशवासी ।
द्वेषी सतां निन्द्यमतिर्नरः स्याद्योगे विवस्वद्बुधभार्गवानाम् ॥ ३५ ॥
मन्दाकृतिश्चात्मजनैर्विहीनो लोकैर्महाद्वेषकरोऽतिदुष्टः ।
भवेन्नरो नौचजनानुयातः सूतौ रविज्ञार्कसुतैः समेतैः ॥ ३६ ॥

34 - 36. (a) The Sun - Mercury - Jupiter: One with this Yoga will possess diseased eyes and will be an expert in Sastras and arts. He will be virtuous, skilful in amassing wealth, and be famous.

(b) The Sun - Mercury - Venus: One with this Yoga will be distressed on account of his spouse (or women), be garrulous, will go to a foreign land, will hate good people and be subjected to blames.

(c) The Sun - Mercury - Saturn: One with this yoga will be sluggish, bereft of kinsfolk, be very jealous of others, very wicked in nature and will join base men.

परस्य कार्येऽप्यतिसादरो ना प्रगल्भवाक्यो द्रविणेन हीनः ।
भूपाश्रितः क्रूरतरः प्रसूतौ योगे रवीज्यासुरपूजितानाम् ॥ ३७ ॥
कान्तासु नित्यव्ययकृत्प्रगल्भः कलत्रपुत्रादिसुखैः समेतः ।
भूपप्रियः स्यात्पुरुषः प्रसूतौ योगे दिनेशेज्यशनैश्चराणाम् ॥ ३८ ॥
द्रविणकाव्यकथास्वजनोज्झितः कुचरिताभिरुचिस्त्वतिभीतियुक् ।
भवति कंडुरुजार्तियुतः सदा रविसितार्कसुतैः सहितैर्नरः ॥ ३९ ॥

37 - 39. (a) The Sun - Jupiter - Venus: The person with this Yoga will perform others' work zealously, will not be illustrious in his speech, be bereft of wealth, will seek a king's shelter and be very cruel.

(b) The Sun - Jupiter - Saturn: One with this Yoga will endlessly spend money on women, be an illustrious speaker, be endowed with happiness concerning spouse, progeny etc. and be liked by the king.

(c) The Sun - Venus - Saturn: One with this Yoga will be devoid of wealth, learning and kinsfolk, will take to a bad path, be very timid and be ever troubled by itch etc.

दीनोऽत्यंतं स्वीयवर्गापमानो नूनं मर्त्यो वित्तधान्येन हीनः ।
स्यादुत्पत्तौ हीनलोकानुयातो योगे दोषाधीशभौमेन्दुजानाम् ॥ ४० ॥
स्त्रीयुतोऽमलवपुः परिहर्त्ता कोपसंयुतनरो व्रणयुक्तः
चेत्प्रसूतिसमये मिलिताः स्युः शीतभानुरुधिरामरपूज्याः ॥ ४१ ॥
दुःशीलास्त्रीनायकश्चंचलो ना दुःशीलः स्यात्तत्सुतः शीलयुक्तः ।
मर्त्यो नूनं चैकभावे यदि स्युः सूतौ ताराधीशभौमासुरेज्याः ॥ ४२ ॥
मृतिप्रदः शैशवके जनन्याः सदा मनुष्यः कलहाभितप्तः ।

स्याद्गर्हितश्चन्द्रकुजार्कपुत्राः प्रसूतिकाले मिलिता यदि स्युः ॥ ४३ ॥

40 - 43. (a) The Moon - Mars - Mercury: One with this Yoga will be very poor, be humiliated by his kinsfolk, and be favourable to base men.

(b) The Moon - Mars - Jupiter: One with this Yoga will be endowed with spouse and a pure body (i. e. be a pure person). He will be thievish, irascible and will incur ulcers.

(c) The Moon - Mars - Venus: One with this Yoga will be of evil disposition. So also his spouse. His son will, however, eb endowed with virtues.

(d) The Moon - Mars - Saturn: One with this Yoga will be a source of death of his mother in childhood (i. e. will lose his mother early), be depressed due to quarrel and be blame-worthy.

धीमान्महौजा बहुभाग्ययुक्तः सुवृत्तविद्योऽतिविचित्रमित्रः ।
विख्यातकीर्तिश्च भवेन्मनुष्यश्चैकत्रसंस्थैः शशिसौम्यजीवैः ॥ ४४ ॥
वृद्धस्पर्द्धायुक् सुविद्याप्रवीणो मत्त्यो नूनं नीचवृत्त्यर्थलुब्धः ।
चंदेकत्रस्थानसस्थाः प्रसूतौ ताराधीशज्ञासुराचार्यसंज्ञाः ॥ ४५ ॥
ख्यातो विनीतोऽभिमतो नृपाणां नरः पुरग्रामकृताधिकारः ।
कलाकलापामलबुद्धिशाली चंद्रज्ञमन्दाः सहिता यदा स्युः ॥ ४६ ॥

44 - 46. (a) The Moon - Mercury - Jupiter: One with this Yoga will be intelligent, quite radiant (energetic) and be endowed with great fortunes. He will be extremely learned, will have numerous friends and be widely famous.

(b) The Moon - Mercury - Venus: One with this Yoga will be very envious, be very learned, will follow a mean way of livelihood and miserly in money matters (i. e. be after money).

(c) The Moon - Mercury - Saturn: One with this Yoga will be famous, modest, will conduct according to the wishes of the king, will acquire lordship over cities and villages, will have knowledge of arts and be intelligent.

भाग्याधिकः सद्गुणकीर्तियुक्तः सद्बुद्धिवृद्ध्या सहितो नरः स्यात् ।
प्रसूतिकाले हिमरश्मिजीवपूर्वामरेज्याः सहिता यदा स्युः ॥ ४७ ॥
सन्मन्त्रशास्त्राधिकृतः सुवेषो भूपप्रियोऽत्यन्तविचाणश्च ।
भवेन्महौजा मनुजः प्रसूतौ योगे निशीशेज्यशनैश्चराणाम् ॥ ४८ ॥
अभिमतोत्तमपुस्तकवीक्षणे सुलिखनेऽपि च पुण्यपरायणः ।

श्रुतिविदां प्रवरश्च पुरोधसः शशिसितार्कभुवां मिलने नरः ॥ ४९ ॥

47 - 49. (a) The Moon - Jupiter - Venus: One with this Yoga will be abundantly prosperous, virtuous, famous and intelligent.

(b) The Moon - Jupiter - Saturn: One with this Yoga will be endowed with a great knowledge of Mantras and Sastras (i. e. ancient wisdom), be of impressive appearance, dear to the king, highly discerning and very radiant (or energetic).

(c) The Moon - Venus - Saturn: One with this Yoga will be fond of reading excellent literature, skilful in writing, interested in performing meritorious acts, endowed with excellence of learning in the Vedas and be a family priest (performing rituals of ancient order for others).

निजकुले नृपतिर्मनुजो भवेद्गुरकवित्वकगीतकलादरः ।
अतिपरार्थकसाधनमानसः कुजबुधांगिरसां जनने युतौ ॥ ५० ॥
वाचालः स्याच्चंचलः क्षीणदेहो नित्योत्साही मानवो वित्तयुक्तः ।
धृष्टोऽत्यंतं तारकेशावनीजदैत्येज्यानां संभवः संयुतेश्चेत् ॥ ५१ ॥
भयान्वितः क्षीणवपुर्वनेच्छुः प्रेष्यः प्रवासी कुविलोचनश्च ।
न स्यात्सहिष्णुर्बहुजल्पकों ना योगे कुजज्ञार्कभुवां प्रसूतौ ॥ ५२ ॥

50 - 52. (a) Mars - Mercury - Jupiter: One with this Yoga will be lordly among his family members, will patronise superior arts, and music and be much interested in achieving the undertakings of others.

(b) Mars - Mercury - Venus: One with this Yoga will be garrulous, fickle-minded, thin-bodied, ever joyous, rich and be very audacious.

(c) Mars - Mercury - Saturn: One with this Yoga will be subjected to fear, will have a weak physique, fond of living in forests, be a servant, will live in distant lands, will have ugly eyes, be impatient and garrulous.

कलत्रपुत्रादिसुखैः समेतो भूपालमान्यः सुजनानुयातः ।
भवेन्मनुष्योऽवनिजामरेज्यपूर्वामरेज्यैः सहितैः प्रसूतौ ॥ ५३ ॥
भूपाप्तमानः कृपया विहीनः कृशः कुवृत्तो गतमित्रसौख्यः ।
भवेन्नरश्चैकगृहं प्रयातैः क्षोणीतनूजांगिरसार्कपुत्रैः ॥ ५४ ॥
विदेशवासी जननी त्वनार्या कुरंगनेत्रोपहतिः सुखांतः ।

प्रसूतिकाले यदि संयुताः स्युर्महेयदैत्यार्चितभानुपुत्राः ॥ ५५ ॥

53 - 55. (a) Mars - Jupiter - Venus: One with this Yoga will be endowed with happiness from spouse, progeny etc., be honoured by the king and will befriend virtuous people.

(b) Mars - Jupiter - Saturn: One with this Yoga will earn royal honours, be devoid of mercy, weak-bodied, wicked and will not enjoy happiness on account of friends.

(c) Mars - Venus - Saturn: One with this Yoga will live in distant lands. His mother will not be respectable (or be an inferior person). The person's happiness will be destroyed on account of females.

सत्यान्वितः स्याद्बहुगीतकीर्तिर्भूपानुकंपा विजितारिपक्षः ।
प्रसन्नमूर्तिर्बुधजीवसुक्रैरेकर्क्षसंस्थैर्जनने नरः स्यात् ॥ ५६ ॥
संस्थानसद्भैभवसौख्ययुक्तो नरः सुवृत्तो धृतिसंयुतः स्यात् ।
अनल्पभाषी बुधजीवमंदाः प्रसूतिकाले यदि संयुताः स्युः ॥ ५७ ॥
असत्यभाषी बहुजल्पको ना धूर्त्तः सदाचारविवर्जितः स्यात् ।
दूरप्रयाणानुरतः कलाज्ञो देवेज्यशुक्रार्कभुवां प्रसूतौ ॥ ५८ ॥
यदपि नीचकुलोद्भवमानवो विशदकीर्तियुतः पृथिवीपतिः ।
अमलवृत्तियुतो जनने भवेद्विषणभार्गवभानुभुवां युतौ ॥ ५९ ॥

56 - 59. (a) Mercury - Jupiter - Venus: One with this Yoga will be truthful. His fame will be sung in various ways. He will earn royal favours, will eliminate his enemies and will have a charming appearance.

(b) Mercury - Jupiter - Saturn: One with this Yoga will enjoy happiness through dwelling places and high position. He will have a good history, be bold, and garrulous.

(c) Mercury - Venus - Saturn: One with this Yoga will be a liar, be garrulous, wicked, bereft of good conduct, fond of travelling to distant places, and knowledgeable in arts.

(d) Jupiter - Venus - Saturn: One with this Yoga will be widely famous though he may be of mean birth. He will be a king and will adopt pure means of thriving.

Notes: (b) The word "Samsthana" has various meanings like dwelling places (i. e. residential properties), totality, termination, standing firm in a battle, beauty, splendour etc. "Dwelling place" is the proper meaning in this context.

पापखेटसहिते कलानिधौ कीर्तयंति जननीविनाशनम् ।
तादृशेऽम्बरमणौ जनकस्य मिश्रिते च खलु मिश्रितं फलम् ॥ ६० ॥
सद्युते कुमुदिनीपतौ जनौ भूयशोऽर्थवरकीर्तिसंयुतम् ।
गौरवेण नृपतेर्वरिण्यकं मानवं प्रकुरुते कुलोत्तमम् ॥ ६१ ॥

60 - 61. (a) The Moon in the company of a malefic will destroy one's mother while the Sun so placed will destroy father. If the planet in question is of a mixed company (i.e. with a malefic as well as a benefic), the effects will also be mixed in nature.

(b) The Moon in conjunction with benefics at birth will grant lands, fame, wealth, superior fame, royal honour and supremacy in one's race.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च ।
होरासारे शंभुहोराप्रकाशेऽध्यायः पूर्णः सप्तवर्गादिकानाम् ॥ ६२ ॥

62. Thus ends the (16th) chapter entitled "Effects of Planets in Sapta Vargas" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथ राजयोगाध्यायः १७ ।
Chapter 17 - Raja Yogas

भाग्यादिभावजफलं प्रतिपादितं
यद्वाग्य भवेत्तदखिलं खलु राजयोगैः ।
तान्विस्तरेण च वदाम्यथ राजयोगाँस्तैः
सार्थकं हि जननस्य यतो नराणाम् ॥१॥

1. Importance of the 9th House etc.: Prosperity mentioned through the 9th and other houses should be known through Raja Yogas. Only through such Yogas, the human birth will attain fruition. I now state these in detail.

Notes: Raja Yogas or combinations mentioned for kingship in ancient text books were mainly meant for application to nativities of royal families. There are other Raja Yogas that elevate even men of ordinary birth to royal status (like an ordinary person becoming a minister, prime minister or president). Another set of Raja Yogas are those applicable to common horoscopes which do not give royal status but superior position and wealth, high status etc. These have been properly implied in the various books including our work.

The reader must know where to apply which Yoga, after carefully reading the implied conditions.

Hence the words, "king", "emperor" etc. should not be literally applied.

Further in applying the Raja Yogas, two aspects must be unfailingly remembered.

Firstly, obstacles to such acquisition, if available in the horoscope, should be noted. In case there is none, the relevant directional influences and fruitful transits in relevant phases of life should be assessed.

Secondly, the strength of planets involved, cusps of houses, planetary influences on cusps, dignities of planets etc. etc. should be ascertained.

In ancient days, i. e. during the time of kings and emperors,

Raja Yogas were mainly related to Pinda dasa computed with the Sun being the strongest in the horoscop.e

निजोच्चस्थिताः खेचराः पंच यस्य
प्रसूतौ भवेत्सार्वभौमः स मर्त्यः ।
त्रयः स्वीयतुंगादियाताः स राजा
नृपालात्मजोऽन्यस्य पुत्रोऽत्र मंत्री ॥ २ ॥

2. (a) If five planets are in exaltation at birth, the native will become an emperor.

(b) One of a royal scion having three exalted planets will become a king while another (not of a royal scion) will become a minister.

चतुःखेचरा यस्य तुंगोपयाता महानिम्नगातारणे स्युर्बलानाम् ।
महासेतुबंधाश्च दंतावलानां तथा कीर्तिबंधा धरित्रीतले ते ॥ ३ ॥
तुंगस्थैरिनभौमजीवशनिभिर्यद्वा त्रिभिर्विक्रमात्तेषा
मन्यतमोदयेऽवनिभुजां योगाः स्मृताः षोडश ।
तन्मध्येऽपि निजोच्चगे ग्रहयुगे चैकग्रहे शीतगौ
स्वर्क्षे तुंगगतेऽथवैकखचरे मूर्त्तौ परे षोडश ॥ ४ ॥

3 - 4. (a) The army of a person with four exalted planets will be capable of wedding success crossing great rivers. The elephants in his army can shape into a long bridge. His fame will bind the whole world.

(b) With the Sun, Jupiter, Saturn and Mars in simultaneous exaltation, or three of these exalted, as one of these exaltation places becomes the ascendant, 16 different kinds of Raja Yogas are produced.

(c) Another set of 16 Raja Yogas are formed *in toto* by these planets, for these very ascendants, thus: Two of them in exaltation while the Moon is in her own sign; one of them in exaltation while the Moon is in her own sign; and three of them in exaltation while the Moon is in her own sign.

Notes: (a) No specific ascendant is mentioned. But four planets should be exalted anywhere, meaning in favourable places. As a result, a Raja Yoga is formed and the stipulated effects will come to pass.

(b) These Yogas apply to movable ascendants, viz. Aries,

Cancer, Libra and Capricorn. The reader can easily guess the permutations and I do not want to extend the notes for the sake of brevity.

वर्गोत्तमे हिमकरे तनुगे च यद्वा
चन्द्रोज्झितैश्च चतुरादिभिरीक्षिते च ।
द्वाविंशतिः क्षितिभुजामपि संभवन्ति
योगाः सदा जलधिसीमवतीं महीं च ॥ ५ ॥

5. The Moon in Vargottama aspected by four or more planets, or the ascendant in Vargottama aspected by four or more planets other than the Moon will cause 22 different Yogas. Birth in any one of these Yogas will grant rulership of the earth covered by the seas.

प्राग्देवेज्यः कुंभभूर्दक्षिणे च शुक्रः पश्चात्सौम्यसंस्थो वसिष्ठः ।
पुंसो नूनं सूतिकाले तु यस्य नाथः स स्यादासमुद्रं धारित्र्याः ॥ ६ ॥
स्वोच्चे बुधे तनुगतेऽर्कसुते सभौमे
नक्रे गुरौ धनुषि चन्द्रसुतेन युक्ते ।
स्यात्तस्य धात्र्यधिपतेर्नियतं प्रयाणे
सेनाश्वकुंजरचयैर्दलिताचलाः स्युः ॥ ७ ॥

6 - 7. (a) Jupiter and Venus in order in the east and west while the stars Agastya and Vasishta occupy the south and north will make one a king of the earth covered by seas.

(b) Mercury exalted in the ascendant, Saturn with Mars in Capricorn while Jupiter is in Sagittarius with "Mercury" - this yoga will make one a king, the movements of elephants and horses of whose army will break the mountains.

Notes: (b) In this Yoga Mercury appears twice which is not possible. The text is thus erroneous.

कंठीरवस्थे दिवसाधिनाथे मृगेऽवनीजेऽर्कसुते घटस्थे ।
पाथोनलग्ने तुहिनांशुयुक्ते पृथ्वीपतेर्जन्म महौजसः स्यात् ॥ ८ ॥
क्षोणीपुत्रे मेषगे मूर्तिसंस्थे वागीशे चेलग्नसंस्थे निजोच्चे ।
स्यातां भूपौ चापि योगद्वयेऽस्मिन् श्रेष्ठौ वीर्याढ्यौ जितारातिपक्षौ ॥ ९ ॥

8 - 9. (a) An energetic king is born with the Sun in Leo, Mars in Capricorn, Saturn in Aquarius while Virgo rises with the Moon

therein.

(b) Cancer rising with Jupiter, as Mars is in Aries, will be a cause of Raja Yoga giving birth to a king who will conquer his foes.

गीर्वाणेज्यः स्वोच्चगो लग्नवर्त्ती मेषे हेलिर्मंदशुक्रेन्दुपुत्राः ।
लाभर्क्षस्था भूमिपस्तं गृणंति वीर्योपेतं भूषणं भूतलस्य ॥ १० ॥
आकोकेरस्थः शनिर्लग्नवर्ती मित्रेणाढ्याः सिंहयुग्माजजूकाः ।
क़र्किस्ते वै नायकं तं प्रकुर्युर्यद्वाऽम्भोधिप्रांतभूमीतलस्य ॥ ११ ॥
द्वन्द्वे सितेऽब्जधिषणौ शफरे कुजार्की
नक्रे विलग्नभगते शशिजे स्वतुंगे ।
सूतौ भवेत्स हि महानचलाधिनाथो मत्तभ
शत्रुदलने मृगराजतुल्यः ॥ १२ ॥
सिंहांगेऽर्कश्छागसंस्थो हिमांशुर्नक्रे
वक्रः कार्मकस्थः सुरेज्यः ।
सौरिः कुंभे सूतिकाले यदि
स्यान्मर्त्योऽत्यर्थं वापि राजाधिराजः ॥ १३ ॥

10 - 13. (a) Jupiter exalted in the ascendant, the Sun in Aries and the trio, viz. Saturn, Venus and Mercury in the 11th house will give another Raja Yoga. Its native will be a powerful king, as a jewel of the earth.

(b) Saturn in Capricorn ascendant as the Sun is anywhere in Leo, Gemini, Aries, Libra or Cancer will produce a king whose area of reign will end with the seas as periphery.

(c) Venus in Gemini, the Moon and Jupiter in Pisces, Mars and Saturn in Capricorn, and Mercury in his exaltation in the ascendant (in Virgo) will give birth to a lord of a great mountain (say a powerful region) who will be akin to a lion in conquering elephants.

(d) A wealthy king is born with Leo ascendant having the Sun therein, as the Moon is in Aries, Mars is in Capricorn, Jupiter is in Sagittarius and Saturn in Aquarius.

मेषे सौम्यो मूर्तिसंस्थः प्रसूतौ वागीशश्चेन्मन्मथस्थः कलावान् ।
पातालस्थोव्योमगो दानवेज्यः पृथ्वीनाथः स्याद्दिगंतप्रकीर्तिः ॥ १४ ॥
वाचस्पतिः कर्कटगः प्रसूतौ खास्तांबुसंस्थाः कुजशुक्रमंदाः ।

तद्यानकाले जलधेर्जलानि भेरीनिनादोल्लसनं प्रयांति ॥ १५ ॥

14 - 15. (a) Mercury in Aries ascendant, Jupiter in the 7th house, the Moon in the 4th house, and Venus in the 10th house will produce a king whose fame will cover all the directions.

(b) Jupiter in the sign Cancer while the 10th, 7th and 4th houses are respectively occupied by Mars, Venus and Saturn will lead to a king's birth. During his journey, the resounding drums will stir the sea-waters.

सूतौ खेटश्चेत्स्फुरद्रश्मिजालः स्वर्क्षे मित्रर्क्षे च षड्वर्गशुद्धः ।
संस्थेः सो वै कंटके वा त्रिकोणे कुर्यान्नूनं मानवं सार्वभौमम् ॥ १६ ॥
षड्वर्गशुद्धमपि खेचरयुग्मकं चेद्यस्य प्रसूतिसमये च यथोक्तरीत्या ।
तस्याधिपत्यमतुलं खलु किन्नरेषु
द्वीपांतरे भवति चात्र न किं धरायाम् ॥ १७ ॥
तुंगस्त्रिकोणभवनाद्यधिकारहीनैः षड्वर्गशुद्धिसहितैस्त्रिभिरेव मंत्री ।
राजा भवेच्छ्रुतिमितैः खलु सार्वभौमः
पंचादिभिश्च सहसा गुरुणैक ककेन ॥ १८ ॥

16 - 18. (a) Even a single planet in an angle or a trine, uncombust and occupying a friendly sign with favourable Shadvarga positions will make the native a ruler of the whole earth.

(b) Two planets as above will grant a kingdom to the native even among "Kinnaras" and in distant islands. Then what doubt is there of his rulership being on the earth?

(c) One will be a minister if three planets are in favourable Shadvargas, though they may not be enjoying other dignities like exaltation and Moola trikona positions.

(d) Four such planets will make one a minister.

(e) Five and more planets as above will make one an emperor.

(f) Jupiter single-handedly can produce an emperor if he is in favourable Shadvargas.

Notes: (b) For "Kinnara", see notes for slokas 1 - 3, ch 16. supra.

वृषे शीतगुर्ल्ग्नसंस्थः प्रसूतौ खतुर्यास्तगा मंदसूर्यामरेज्याः ।
भवंतीह तद्दण्डयात्रा सुधूल्यंधकारा दिने स्यात्तमिस्राप्रवेशम् ॥ १९ ॥

यस्येन्दुशुक्रेन्दुजनिर्जरेज्यास्त्रिषडभवांत्योपगता भवंति ।
लग्ने शनिर्नक्रगतोऽत्र नूनमेकातपत्रः स भुनक्ति भूमिम् ॥ २० ॥

19 - 20. (a) The Moon in Taurus ascendant, as the 10th, 4th and 7th houses are in order in occupation by Saturn, the Sun and Jupiter - this combination will make one a king whose invasion will envelope even the day in darkness.

(b) One will be an emperor holding the whole earth under a single umbrella, if Saturn is in Capricorn ascendant as the 3rd, 6th, 11th and the 12th houses are in order occupied by the Moon, Venus, Mercury and Jupiter.

Notes: (b) Venus in the 6th and Mercury in the 11th cannot exist together. Apparently there is a transmission error. If "भव" meaning 11th is a wrong copy for "नव" meaning 9th, then the Yoga makes sense.

स्वतुंगस्थितौ सौम्यशुक्रौ विलग्ने मृगे भूमिजश्चापगौ जीवचंद्रौ ।
प्रसूतौ मनुष्यौ च तौ भूमिपालौ भवेतांतथाऽऽखण्डलौ भूतलस्थौ ॥२१॥
कुलीरगौ चंद्ररवी सुरेज्यः सपत्नगश्चंद्रसुतः स्वतुंगे ।
कश्चिद्बली मूर्त्तिगतः स राजा राजाधिराजाह्वयताभियुक्तः ॥ २२ ॥
केन्द्रगः सुरगुरुर्निजोच्चभे दानवेन्द्रसचिवो नभस्थितः ।
संभवेदपि सुमुद्रिका चतुस्तोय राश्यवधिगामिनी भवेत् ॥ २३ ॥

21 - 23. (a) Mercury or Venus in exaltation (ascendant being Virgo or Pisces), Mars in Capricorn, and the Moon with Jupiter in Sagittarius will lead to the native becoming a king shining like the sun.

(b) One will be a king of the kings if Cancer is occupied by the Sun and the Moon, while the ascendant is aspected by a strong planet. Simultaneously Jupiter should be in the 6th and Mercury in Virgo.

(c) Jupiter exalted in an angle while Venus is placed in the 10th house will give birth to a king whose seal of authority will extend upto the seas.

मेषेऽर्केज्यौ खे कुजो ज्ञोशनाब्जाः पुण्ये सूतौ यस्य चेत्सोऽवनीशः ।
तद्याने स्याद्विग्जयो व्याकुला भूः
सैन्यैश्चित्तोद्वेगिताः शत्रवः स्युः ॥ २४ ॥
नीचारिभागरहिताः स्फुरदंशुजालाः सूतौ

खगा बलयुताः खलु त्यक्तवैराः ।
शुक्रे वृषे समुदितः स च मातृचक्रे
जीवो भवेदमरतुल्यपराक्रमश्च ॥ २५ ॥

24 - 25. (a) With the Sun and Jupiter in Aries, Mars in the 10th house, and the trio - Mercury, Venus and the Moon - in the 9th house, the subject will be a king setting forth to conquer the world. With the movement of his army, the earth will be distressed and his enemies will be mentally shaken.

(b) Planets at birth should be so placed that they are not in divisions of debility or enmity, are not combust, or are with enemies, but strong. Venus then rising in Taurus ascendant will make the native a lord of the world, endowed with the valour of gods.

मार्तण्डश्चेन्मेषगो लग्नवर्त्ती कर्के जीवे भृकगौ चंद्रमंदौ ।
सूतौ धात्रीपालको भूपमालाभिर्वै मर्त्यःपालिताज्ञो भवेत्सः ॥ २६ ॥
मीनगः कुमुदिनीदयितश्चेत्पूर्ण एव निखिलेक्षितयुक्तः ।
सार्वभौममवनीश्वरैः करोतीन्द्रतुल्यसुपराक्रमं जनं ॥ २७ ॥

26 - 27. (a) Aries ascendant with the Sun therein as Jupiter is in Cancer, and Saturn with the Moon is in Libra - this combination will make one a king whose orders will be accepted by many other kings.

(b) Full Moon in Pisces aspected by all planets will make one emperor marked by the courage of Lord Indra.

सत्त्वोपेतः सौम्यखेटः प्रपश्येत्पूर्णं चन्द्रं सूतिकाले नरस्य ।
भूपालः स्यान्निर्जितारातिपक्षः शूरोऽत्यर्थं सर्वसेनाप्रपूर्णः ॥ २८ ॥
नास्तं याताः पुत्रगा ज्ञेज्यशुक्राः पुण्ये मंदः शत्रुसस्थः खरांशुः ।
यात्राकाले तस्य सेनातिचाराद्धस्त्राधीशश्चापि धूलीकृतास्तः ॥ २९ ॥

28 - 29. (a) A strong benefic at birth aspecting the Moon that is Full will cause the birth of a king who will be endowed with a full-fledged army conquering his enemies.

(b) Mercury, Jupiter and Venus in the 5th house, Saturn in the 9th house and the Sun in the 6th house - this combination will produce a king whose movement of army will for a moment shadow the Sun with dust.

कन्यालग्ने ज्ञोऽर्कवक्रौ तृतीयेऽम्बुस्थः शुक्रोऽस्ते गुरुः सूर्यजोऽरौ ।

सूतो योगेऽस्मिन्महाभूमिपालो वैकल्यः स्युः शत्रवस्तद्रणाग्रे ॥ ३० ॥
मीनोदये चेद्दनुजेन्द्रमन्त्री कर्किस्थितौ जीवनिशीथिनीशौ ।
मेषेऽर्कवक्रौ धरणीपतिः स्यादाखण्डलेनापि तुलां प्रयाति ॥ ३१ ॥

30 - 31. (a) Virgo ascendant with Mercury as the Sun and Mars are in the 3rd house, Venus is in the 4th house, Jupiter is in the 7th house, and Saturn is in the 6th house - this whole combination will make one emperor who will distress his enemies with his warfare.

(b) Venus in Pisces ascendant, the Moon with Jupiter in Cancer, the Sun and Mars in Aries will make the native a king like the sun (ruling the planets).

इत्युक्तैः स्यान्नीचवंशोद्भवोऽपि योगैर्भूपः किं पुनर्भूपसूनुः ।
भूपाज्ञातो वक्ष्यमाणैश्च योगैर्भूपालः स्यात्तत्समोऽन्यस्य पुत्रः ॥ ३२ ॥

32. When one even of mean birth can become a king with the Raja Yogas so far stated, what to talk of those royal scion with those Yogas? Now being stated are such combinations which will make only people of royal birth as kings.

Notes: The author's hint is: the Raja Yogas so far stated are of a very superior kind to elevate even men of low births to royal position. Those Yogas if available in royal horoscopes will undoubtedly help them achieve kingdom.

The yogas that are being stated in the following verses are incapable of helping ordinary people to grow to a royal stature. Only men of royal scion can enjoy their true benefits. Others will achieve better positions, above the level of their births. But some of the following combinations are too simple!

The following verses relate to specified kingdoms. These should not be applied in literal sense for modern times as these were written in ancient days. These should again be taken as Yogas for status, wealth and the like.

छायापुत्रो नक्रलग्नोपयातश्चेदुत्पत्तौ मन्मथे पुष्पवंतौ ।
लाभे वक्रो भार्गवश्चाष्टमस्थौ भूपालः स्याद्भूपवंशप्रसूतः ॥ ३३ ॥

33. One born of a royal scion will become a king with the following Yoga. Capricorn ascendant with Saturn therein, the Sun in the 7th house, Mars in the 11th house and Venus in the 8th house.

पातालस्थौ जीवशुक्रौ प्रसूतौ भूमीपालो निर्भरं स्यात्समर्थः ।
वागीशश्चेत्कर्कटस्थः प्रकुर्यान्नून मत्स्यं वापि काश्मीरनाथम् ॥ ३४ ॥

34. (a) Jupiter and Venus in the 4th house will make one an able king.

(b) Jupiter in Cancer will make one the ruler of Kashmir.

Notes: (a) These two benefics in the 4th house will be an asset for one to enjoy a high status in life, affluence, superior conveyances and the like except for Libra and Gemini ascendants.

However, even with a good lordship, Venus in the process will be capable of upsetting one's marital happiness. It should also be ensured that these planets enjoy ownership of good houses for other kinds of effects.

(b) There is a Yoga in Nataraja's *Jatakalankaram* in Tamil that Jupiter and the Moon should be together in Cancer so that the naive rules Kashmir.

निरीक्ष्यमाणो धिषणोशनोभ्यां स्वोच्चस्थितोऽब्जो नृपतिं करोति ।
खेटो यदेकः परिसूतिकाले वा पंचमांशे कुरुते नृपालम् ॥ ३५ ॥

35. (a) The Moon exalted with combined aspects of Jupiter and Venus will make one a king.

(b) Even if a single planet is in its Panchamamsa, birth of a king will occur.

विलोकयँश्चन्द्रसुतं सुरेज्यो विचित्रसंपन्नृपतिं करोति ।
संपूर्णचन्द्रं प्रविलोकयंतश्शुक्रेज्यससौम्या जनयंति भूपम् ॥ ३६ ॥

36. (a) Mercury aspected by Jupiter will make one a king with various kinds of wealth.

(b) The Full Moon in aspect to the three planets, viz. Mercury, Jupiter and Venus will make one a king.

अधिसुहृल्लवगः क्षणदाधिपो नरपतिं प्रकरोति सितेक्षितः ।
अधिसुहृन्निजभागगतोऽथवा धिषणवीक्षणतः कुरुते नृपम् ॥ ३७ ॥

37. (a) The Moon aspected by Venus and begetting a bosom friend's Navamsa will make one a king.

(b) Jupiter aspecting the Moon who is in an extreme friend's Navamsa or own Navamsa will make one a king.

घस्राधीशे चाधिमित्रांशकस्थे दृष्टे सम्यग यामिनीनायकेन ।
मर्त्त्याधीशस्तस्कराणां समूहे सच्छीलो वै निर्भरं स्यादुदारः ॥ ३८ ॥

38. The Moon aspecting the Sun who is in a bosom friend's Navamsa will make the native a king of thieves who will be virtuous and liberal.

सौम्यः स्वोच्चस्थः ससोमः प्रसूतौ कुर्याद्भूपं मागधेशं सवीर्यम् ।
वीर्योपेतः शर्वरीनायकश्चेद्भूमीपालं वापि सन्मन्दिरस्थः ॥ ३९ ॥

39. (a) Mercury in exaltation and joining the Moon will beget rulership of the Magadha country.

(b) The Moon with strength in a benefic's sign will make one a king.

जनुर्लग्नपो जन्मराशीश्वरो वा बली कंटके नीचवंशेऽपि भूपम् ।
प्रकुर्यादुदारं नितांतं पवित्रं किमत्रैव चित्रं महीपालपुत्रम् ॥ ४०॥

40. When the lord of the ascendant or of the Moon in strength in an angle can make even a person of mean birth a king with generosity and purity, what surprise is there in respect of a king's son?

आविस्थितस्तिग्मरुचिः ससोमो यस्य प्रसूतौ सतु भूपतिः स्यात् ।
कर्णाटकद्राविडकेरलांध्रदेशाधिपानामनुकूलवर्त्ती ॥ ४१ ॥

41. The Sun and the Moon in Aries will make one a favourable king of the region of Karnataka, Dravida, Kerala and Andhra.

स्वोच्चस्वमंदिरगतौ भृगुजामरेज्यौ केंद्रत्रिकोणभवनेषु गतौ भवेताम् ।
यस्य प्रसूतिसमये कुरुते नृपालं
भूपालसंभवमलं सचिवेन्द्रमन्यम् ॥ ४२ ॥

42. Jupiter and Venus in exaltation or in own sign, identical with an angle or a trine will make one of a royal scion a king honoured by excellent ministers. Men of other clan with this Yoga will become ministers.

यस्य प्रसूतिसमये मदने धनेच प्रांते विलग्नभवने यदि संति खेटाः ।
ते छत्रयोगमपि संजनयंत्यवश्यं

प्राचीनपुण्यनिचयाभ्युदयो हि यस्य ॥ ४३ ॥

43. Chatra Yoga: The 7th, 2nd, 12th and the ascendant occupied by planets will cause Chatra Yoga giving maturity to the meritorious deeds of one's previous birth.

Notes: The effects are not directly mentioned for Chatra Yoga. However this is a yoga for prosperity combined with authority. It should be remembered that planets in these places should be auspiciously disposed.

तनुस्थितः क्रूरखगः प्रसूतौ विलोकितो गीष्पतिना तु यस्य ।
कविः कुलीरे द्विजदेवभक्तः प्रासादवापीपुरकृन्नृपः स्यात् ॥ ४४ ॥

44. A malefic in the ascendant in aspect to Jupiter, as Venus is in the sign Cancer will make one a king who will be devoted to gods and Brahmins and will construct palaces, water-resorts and townships (for public benefit).

शस्तो यदेकः शुभदः स्वतुंगे केन्द्रेऽम्बुजेशो बलवान् प्रदृष्टः ।
देवार्चितेनात्मजसंस्थितेन चेन्मानवो वै मनुजाधिपः स्यात् ॥ ४५ ॥

45. A benefic planet in exaltation, the Sun in strength in an angle in aspect to Jupiter from the 5th house will make one a ruler of men.

नक्रराशिमपहाय लग्नगो यस्य जन्मसमये सुरार्चितः ।
चेत्करोति मनुजं नराधिपं मत्तकुंजरगणैः समन्वितम् ॥ ४६ ॥

46. Barring Capricorn, Jupiter in other signs in the ascendant will produce a king endowed with a band of ruttish elephants.

विहाय लग्नं परिपूर्णचन्द्रः केन्द्रस्थितो वीर्ययुतस्तु यस्य ।
प्रसूतिकाले कुरुते नृपालं लीलाविलासं कलितारिवृन्दम् ॥ ४७ ॥

47. The Moon being Full, endowed with strength and being in an angle excluding the ascendant will give birth to a king who will enjoy pleasures and will eliminate the band of his enemies.

सुरगुरुः सविधुर्जनने भवेद्यदि चतुष्टयगः सितवीक्षितः ।
अतुलकीर्तियुतो नृपतिर्भवेद्दिविचरो न च नीचगतः क्वचित् ॥ ४८ ॥

48. Jupiter in the company of the Moon in an angle in aspect to Venus will make one a king with inestimable fame provided no planet is in debility.

धनगताः सितजीवशशांकजा मदनगाः कुजमंदनिशाकराः ।
भवति यस्य जनौ स तु भूपतिस्त्वरिगजप्रशमे च मृगाधिपः ॥ ४९ ॥

49. With Venus, Jupiter and Mercury in the 2nd house as Mars, Saturn and the Moon are in the 7th house, the person will be a king who will kill his enemies as a lion kills elephants.

कुंभेऽन्त्यांशे यामिनीशे त्रिकोणे मेषे मीने मेदिनीनन्दने वा ।
सौम्येद्वंद्वे चैकविंशांशके वा भूपालः स्याद्भूमिपालः प्रजातः ॥ ५० ॥

50. (a) The son of a king will become a king if the last Navamsa of Aquarius ascends as the Moon is in a trine and Mars is in Aries or Pisces.

(b) In place of Mars, vide the above Yoga, Mercury may be alternatively in the 21st degree of Gemini.

कलशपंचदशांशगते शनावपि कुलीरदशांशगते विधौ ।
धनुषि वह्निलवे विबुधार्चिते शशिनि सिंहगतेऽप्यथवा नृपः ॥ ५१ ॥

51. Saturn in the 15th degree of Aquarius, the Moon in the 10th degree of Cancer and Jupiter in the 3rd degree of Sagittarius will make one a king. The Moon can alternatively be in the sign Leo.

वर्गोत्तमः पूर्णबलः शशांको दास्रेथ पुष्येऽप्यथ कृत्तिकासु ।
करोति मर्त्यं खलु सार्वभौमं त्रिपुष्करोत्पन्ननरोऽपि भूपः ॥ ५२ ॥
भद्रातिथिः स्याद्विषमांघ्रिभं चेद्दारेऽर्कजीवारशनैश्चराणाम् ।
त्रिपुष्कराख्यः कथितो हि योगो वृद्धौ च हानौ त्रिगुणाप्तिकर्ता ॥५३ ॥

52 - 53. (a) The native will become the ruler of entire earth if the Moon, endowed with strength is in Vargottama in Aswini, Pushyami or Krittika.

(b) One born in Tripushkara Yoga will also become a ruler of the earth. Tripushkara Yoga is a combination of the following. One of the Bhadhra Thithis coinciding with one of the week days, viz. Sunday, Tuesday, Thursday and Saturday ruled by one of the odd-legged Nakshatras. Good or bad effects of this Yoga will be three-fold according to the Moon being waxing or waning.

Notes: (a) The Moon can be in Vargottama in the 1st quarter of Aswini and in the 4th quarter of Pushyami but never in Krittika.

(b) Tripushkara Yoga is a combination of three different phenomena occurring simultaneously. Bhadra Thithis are the 2nd, 7th and 12th lunar days of either bright lunar half or dark lunar half. Regarding the week days, the text is clear. Odd-legged Nakshatras are those which get 3 quarters in one sign and another in the next. These are Krittika, Punarvasu, Uttara Phalguni, Visakha, Uttarashadha and Poorvabhadra. *Hora Ratnam* and *Jataka Parijatam* discuss this very yoga in the context of questionable births.

Thursday is not included in certain texts for Tripushkara Yoga which only seems to be right.

यद्वा सूतौ भार्गवो यस्य पुण्ये पूर्णश्चन्द्रश्चापि मेषूरणस्थः ।
अनये खेटा लाभसंस्था भवेयुः पृथ्वीनाथो भूपवंशप्रजातः ॥ ५४ ॥

54. One born of a royal family will become the lord of the earth if Venus is in the 9th, full Moon in the 10th and another planet in the 11th house.

Notes: The Moon when Full cannot be in the very next house from Venus.

दोषाकरादुपचयेष्वखिलग्रहाश्चे -
द्भौमात्त्रिधर्मसुतगा धिषणेंदुसूर्याः ।
कुर्वन्ति ते हि मनुजं धरणीपतीन्दुमुन्मत्त -
कुंजरतुरंगमसंपदाढ्यम् ॥ ५५ ॥

55. All the planets should be in Upachaya houses from the Moon. In the process the three planets, viz. Jupiter, the Moon and the Sun should be in order in the 3rd, 9th and 5th from Mars. As a result, the native will be a king akin to the moon, and endowed with ruttish elephants and steeds.

Notes: This is a defective Yoga in as much as it fixes up planets in Upachaya from the Moon, with some simultaneously inconsistent positions from Mars. As the Moon should be in the 9th from Mars, it is not simultaneously possible for Mars to be in Upachaya from the Moon. Another defect is in respect of 3rd and 5th from Mars being in occupation. But in case of Upachaya

houses (viz. 3rd, 6th, 10th and 11th), there is no interval of one sign. However, this kind of casual errors should not undermine the great and incomparable wisdom of the author, Punjaraja. The fault is elsewhere, like in transmission.

तुर्यस्थितौ बुधसितौ सहजेऽम्बुजेशस्तिष्ठंति
पुष्करचराः सुतधाम्नि चान्ये ।
नीचेऽथवाऽरिसदने नहि कश्चिदत्र
धात्रीपतिर्भवति चैककृताधिकारः ॥ ५६ ॥

56. Mercury and Venus in the 4th house, the Sun in the 3rd house, and another planet in the 5th house - this Yoga will produce an exclusive ruler of the earth, provided, however, no planet is in debility or in inimical sign at birth.

हरिस्थितस्तिग्ममयूखमाली कुलीरगः कैरविणीपतिश्चेत् ।
निरीक्षितौ चित्रशिखण्डिजेन धराधिनाथं कुरुते तदानीम् ॥ ५७ ॥

57. The Sun should be in Leo as the Moon in Cancer is aspected by Jupiter. This Yoga will make one a king.

शरासनस्थस्त्रिदशार्चितश्चेत्सोमात्मजः कर्कटगः प्रसूतौ ।
दृष्टौ च तौ भार्गवभूमिजाभ्यां नराभिनाथं कुरुत स्तदानीम् ॥ ५८ ॥

58. Jupiter should be in Sagittarius as Mercury is in Cancer. Both of them should in order be aspected by Venus and Mars. The native concerned will be a lord of men.

शशी झषस्थितो गुरुः कुलीरगः कविर्घटे ।
भवेज्ज्ञनौ नराधिपो द्विदंतवाजिसंयुतः ॥ ५९ ॥

59. A king endowed with elephants and horses is indicated by the Moon, Jupiter and Venus respectively in Pisces, Cancer and Aquarius.

सितेक्षितः शनिर्घटे सरोजिनीश्वरस्तनौ ।
जलेचरर्क्षगे विधौ यदा भवेन्नृपो वरः ॥ ६० ॥

60. Saturn in Aquarius aspected by Venus, the Sun in the ascendant, and the Moon in a watery sign will produce a king.

खेचरो यदि च नीचभस्थितस्तत्पतिस्तदपि तुंगनायकः ।
केन्द्रगौ हि भवतः समुद्भवे कीर्तितौ नृपतिसंभवाय तौ ॥ ६१ ॥

61. A king is also born thus: If a planet is in debility at birth, its dispositor and the lord of its exaltation sign occupying an angle (from the ascendant).

समीरपौष्णानिलजीवभेषु नासत्यभे वा दनुजेन्द्रमंत्री ।
स्थितः प्रसूतौ मनुजं करोति नराधिपालं नृपवंशजातम् ॥ ६२ ॥

62. Venus in Svathi, Revathi, Krittika, Pushyami or Asvini will make one a king.

राज्योपलब्धिरपि कर्मगृहस्थितस्य
यद्वा विलग्नगृहगस्य भवेद्दशायाम् ।
वीर्यान्वितस्य खचरस्य तयोरभावे
सद्राजयोग इह चेत्परिसूतिकाले ॥ ६३ ॥

63. The effects for these Raja Yogas (i. e. the ones stated from sloka No. 41 to 62 of this chapter) will fructify in the dasa of the planet in the 10th house or in the ascendant. If these are unoccupied, a strong planet's dasa will be relevant.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुंजराजोदितें च ।
होरासारे शंभुहोराप्रकाशेऽध्यायः पूर्णो राजयोगाख्य आसीत् ॥ ६४ ॥

64. Thus ends the (17th) chapter entitled "Raja Yogas" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथ सामुद्रिकाध्यायः १८ ।
Chapter 18 - Bodily Features

यस्य प्रसूतिसमये प्रबला नृपालयोगा
भवंति यदिवा पुरुषस्य नूनम् ।
सद्राजलञ्छनवराणि पदे तदीये
यद्वा भवन्त्यपि च पाणितलेऽमलानि ॥ १ ॥

1. One born with royal horoscopic combinations will rise to royal status. Or he may have royal symbols in his palms and soles which are now being told in this chapter.

अनामिकामूलगता रेखा पुण्याह्वया च सा ।
प्राप्ता मध्यांगुष्ठतोर्ध्वा मणिबंधं तु राज्यदा ॥ २ ॥

2. The line rising from the base of the ring-finger is known as Punya Rekha. If this line crosses the thumb and reaches the wrist, the person will acquire kingdom.

यवचिह्नं यदा यस्यांगुष्ठमध्ये विराजते ।
विनीतः स्याद्यशस्वी च स्ववंशाभरणं च सः ॥ ३ ॥

3. A mark of barley grain on the thumb will make the person modest, famous and a jewel of his family.

वैसारिणो वारणो वाऽऽतपवारणकं सृणिः ।
वीणा पुष्करिणी पाणौ चरणे स्युर्नराधिपाः ॥ ४ ॥

4. The following symbols on the palm or sole will give leadership over men. Fish, horse, umbrella, elephant-hook, lute or lotus.

करवालादर्शमालाहलपर्वतवाजि यत् ।
पाणौ चेन्नरनाथो वा मांडलीको यथाकुलम् ॥ ५ ॥

5. Symbols like sword, mirror, garland, plough, hill and horse will give headship over villages according to one's family of birth.

चेत्पाणौ चरणे च यस्य हि रथो दोला सरोजध्वजा
चक्रं वा व्यजनासनानि च भवंत्येतानि चिह्नानि च ।
नूनं तस्य गृहे भवंति कमलालीलाविलासाद्भुशं शालाः
कुञ्जरसत्तुरंगमभवाः ख्याता महीमण्डले ॥ ६ ॥

6. Symbols of chariot, palenquin, lotus, staff, wheel and seat on palm or sole indicate limitless wealth (*lit.* the goddess of wealth merrily playing in his abode). The person will be famous throughout the earth with a complete array of elephants and superior horses.

स्तंभः कुंभः पादपो वा मृदङ्गः पाणौ दण्डो घोटको वा गदा चेत् ।
मर्त्योऽत्यर्थं राजते राजलक्ष्म्या ख्यातो नूनं पण्डितानां वरेण्यः ॥ ७ ॥

7. Symbols like pole, pot or drum on the sole, and staff, horse or donkey on the palm will bless the person with kingdom.

विशालभालश्चाकर्णनीलोत्पलदलेक्षणः ।
सुवृत्तमौलिश्चाजानुबाहुः स्यात्पुरुषश्च यः ॥ ८ ॥
तमाहुर्विबुधा भूमिमण्डलाखण्डलं नृपम् ।

8 - 8½. Wide fore-head, eyes resembling the petals of a blue lotus and extending upto the ears, circular shaped head, and arms extending upto the knees will make the subject the ruler of the entire earth.

नासा तु सरला यस्य शिलातलनिभं च हृत् ॥ ९ ॥
नाभिर्गभीरोऽतिमृदुश्चरणौ रक्तवर्णकौ ।
राजराजः स तु भवेन्नात्र कार्या विचारणा ॥ १० ॥

9 - 10. Soft nose, the chest being plain like stony surface, deep navel, reddish and soft soles - these will make the person a ruler of the rulers. There is no need for a re-thought on this.

वंशाभिमानः समुदारचेताः प्रसन्नमूर्तिर्गुरुसाधुनम्रः ।
अनीतिभीरुः शुभवाग्विलासः
साम्राज्यलक्ष्मीं लभते मनुष्यः ॥ ११ ॥

11. One who is fond of his family, liberal in disposition, with a smiling face, modest before his elders and virtuous men, fears injustice, and is endowed with auspicious words will attain a

kingdom.

तिलः करतले यस्य विरलः स्याद्धनागमः ।
तिलः पादे नरेशः स्याद्वाहनांकसमन्वितः ॥ १२ ॥

12. A mole on the palm will give wealth with intervals (i. e. with interruptions). One on the sole will make him a king endowed with conveyances and royal paraphernalia.

एतच्चिह्नं राजवंशोद्भवानां स्यान्मर्त्यानां तद्विदः संवदंति ।
स्वल्पं कल्प्यं चाल्पवंशोद्भवानां -
मर्त्यानां वा स्वीयवंशानुमानात् ॥ १३ ॥

13. These symbols will lead men of royal scion to kingship while others will get wealth.

चिह्नानि यानि मुनिभिः प्रतिपादितानि
व्यक्तानि तानि परिपूर्णफलप्रदानि ।
दक्षे करे च चरणे खलु मानवानां
धन्यानि चेदितरयोश्च सुलोचनानाम् ॥ १४ ॥

14. These symbols, as stated by the sages, will give full effects if available in right sole and right palm for men, and in left sole and left palm for women.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च ।
होरासारे शम्भुहोराप्रकाशे सामुद्राख्योऽध्याय आसीत्सुपूर्णः ॥ १५ ॥

15. Thus ends the (18th) chapter entitled "Bodily Features" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथ राजयोगभंगाध्यायः १९ ।
Chapter 19 - Obstacles to Raja Yogas

शत्रुराशिस्थितैर्वाथ नीचस्थितैः सर्वखेटैश्च वर्गोत्तमप्रच्युतैः ।
सूतिकाले नृणां राजयोगालयं यांति निस्संशयं वाच्यमेतद्बुधैः ॥ १ ॥

1. All the planets in debility or in inimical signs, not being in Vargottama, will destroy the Raja Yogas.

नक्षत्रेशं वाथ लग्नं यदैको नो संपश्येत्खेचरः सूतिकाले ।
उक्ता येवै राजयोगाश्च तेषां भंगं नूनं चाह पाराशराख्यः ॥ २ ॥

2. The Moon or the ascendant not being aspected by even a single planet will nullify the Raja Yogas. This is as per Parasara.

स्वांशे सूर्ये यामिनीशे विनष्टे पापैर्युक्ते सौम्यदृष्ट्या विहीने ।
कृत्वा राज्यं प्रच्युतिं याति मर्त्यः -
पश्चाद्दुःखं प्राप्यतेऽसौ हताशः ॥ ३ ॥

3. The native will initially rule over a kingdom, only to be displaced and to incur grief if the Sun is in his own Navamsa as the weak Moon receives only malefic aspects but not benefic aspects.

केतूदये व्यतीपात उल्कानिर्घातवासरे ।
राजयोगेऽपि र्सतिः स्यान्नरो दारिद्र्यभाग्भवेत् ॥ ४ ॥

4. Birth with Upa Ketu in the ascendant on a day coinciding with Vyatipata Yoga and fall of meteor will destroy Raja Yogas causing penury.

भास्करः परमनीचमाश्रितो राजयोगदलनाय कीर्तितः ।
तद्वदेव धिषणः करोत्यलं राजयोगदलनं दरिद्रताम् ॥ ५ ॥

5. The Sun in deep debility will be a destroyer of Raja Yogas. Jupiter so placed will destroy Raja Yogas and cause penury.

सूतिकाले भृगोः पुत्रः परमं नीचमाश्रितः ।
करोति मनुजानां च पतनं हि महत्पदात् ॥ ६ ॥

6. Venus occupying his deep degree of debility will bring forth one's fall (even) from a great position.

कुंभे लग्नेऽस्तं गते देवपूज्ये नीचर्क्षस्थाश्चेन्त्रयः खेचरेंद्रः ।
नैकोप्युच्चे खे च पापास्तदानीं राज्ञां योगा भंगमायांति तस्य ॥ ७ ॥

7. If the ascendant is Aquarius, Raja Yogas will remain wholly nullified under the following circumstances. Jupiter in combustion, three planets in debility, none in exaltation, and the 10th house is occupied by a malefic planet.

अस्तं यातैर्नीचगैर्वा शुभाख्यैः सर्वे पापाः केन्द्रसंस्थाः प्रसूतौ ।
सौम्याः खेटा रन्ध्रशत्रुव्ययस्था व्यर्थाः सर्वे राजयोगास्तदानीम् ॥ ८ ॥

8. All the Raja Yogas will remain eliminated in case benefics are in combustion or debilitation, all the malefic planets in angles, and benefics in the 6th, 8th and 12th houses.

चेल्लग्नस्थो राहुरिन्दुप्रदृष्टः षट्त्र्यायस्था लोहितांगारमंदाः ।
सौम्याः सूतावस्तगाः केंद्रहीना -
राज्ञां योगो व्यथ एवेति वाच्यम् ॥ ९ ॥

9. Raja Yogas will become ineffective with Rahu in the ascendant in aspect to the Moon, while the 6th, 3rd and 11th are in order occupied by Mars, the Sun and Mars, and benefics in combustion not being in angles.

Notes: Lohitanga + Ara + Manda should read as Lohitanga + Arka + Manda to denote Mars, the Sun and Saturn. Lohita and Lohitanga indicate the red planet Mars.

केन्द्रेषु खेटरहितेषु शुभैर्नभोगैर-
स्तंगतैश्च यदि नीचगृहस्थितैर्वा ।
यद्वा चतुर्दिविचरैररिमंदिरस्थै-
र्नाशं प्रयांति निखिलाः क्षितिपालयोगाः ॥ १० ॥

10. Should there be no planets in the various angles while benefics are in combustion or debility, or if four of the planets are in inimical signs, the Raja Yogas at birth will break down.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च ।
होरासारे शम्भुहोराप्रकाशे भंगाध्यायो राजयोगस्य पूर्णः ॥ ११ ॥

11. Thus ends the (19th) chapter entitled "Obstacles to Raja Yogas" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

अथ पंचमहापुरुषलक्षणाध्यायः २० ।
Chapter 20 - Pancha Maha Purusha Yogas

ये वै महापुरुषसंज्ञकभूमिपालाः
पंचैव पूर्वमुनिभिः किलसंप्रदिष्टाः ।
वक्ष्याम्यहं सुसरलामलकोक्तिभिस्तान्
सद्राजयोगविधिदर्शनलिप्सया च ॥ १ ॥

1. Ancients described only five Maha Purusha Yogas giving royal status. In order to show excellent Raja Yogas, I am stating hereunder these Yogas in a charming and pure language.

स्वर्क्षोच्चाश्रयकेन्द्रस्थैरुच्चगैर्वा कुजादिभिः ।
क्रमाद्रुचकभद्राख्यहंसमालव्यशाशकाः ॥ २ ॥

2. Mars and others (i. e. Mars, Mercury, Jupiter, Venus and Saturn in that order) in own signs or exaltation identical with angle from the ascendant will cause Ruchaka, Bhadra, Hamsa, Malavya and Sasaka (or Sasa) Yogas. These planets exalted (without reference to angles) will also cause such Yogas.

Notes: The well-known Pancha Maha Purusha Yogas (combinations for great men) are formed by these planets in exaltation or in own sign, only when they are in angles from the ascendant. Even their trinal positions are excluded by all texts in this context. As such, the second condition of the planets being in mere exaltation without reference to angles is untenable and erroneous.

अथ रुचकयोगफलम् ।

रक्तश्यामो दीर्घवक्त्रोऽतिरक्तवीर्यः शुभ्रो नीलकेशोऽतिशूरः ।
मंत्राभिज्ञः कंबुकंठो महौजाः क्रूरोऽत्यर्थं साहसावाप्तसिद्धिः ॥ ३ ॥
भक्तो विप्राचार्यवृन्दारकाणां मर्त्योऽत्यर्थं शत्रुवीर्यस्य हंता ।
चंचत्कीर्तिश्चारुकीर्तिः समानहस्तांघ्रिः स्याल्लोमजानूरुजंघाः ॥ ४ ॥
वीणाशंखश्चापखट्वांगपाशगोवज्राख्यैश्चिह्नितः पाणिपादः ।
कौशल्यः स्याद्यंत्रमंत्राभिचारे तन्मध्यं स्याद्वक्त्रदैर्घ्येण तुल्यम् ॥ ५ ॥

सह्यस्य विंध्यसहितस्य तथोज्जयिन्या
ईशश्च वत्सरकसप्ततिजीवितोऽसौ ।
शंखाग्निचिह्नसहितो रुचकाभिधाने
देवालये हि निधनं खलु स प्रयाति ॥ ६ ॥

3 - 6. Ruchaka Yoga: The native with Ruchaka Yoga will be dark-red in complexion, will have a long face and strong (or thick) blood, be pure, will have dark hair, be very valorous and will have knowledge of Mantras. His neck will resemble a conch. He will be very energetic (or splendorous) and will achieve his undertakings with his valour. He will be devoted to Brahmins and preceptors and will have even arms, legs, thighs, knees and hair. His palms and soles will possess marks of lute, conch, arch, club, noose, cow and thunderbolt. He will be skilful in Yantra (Mystic Diagrams), Mantras (Mystic Spells) and black magic. His belly's length will equal that of his face. He will be a ruler of Sahya Mountains and Ujjain including the Vindhya Mountains. He will live upto seventy. His death will be in a temple.

अथ भद्रयोगफलम् ।

शार्दूलप्रतिमाननो द्विपगतिः पीनोरुवक्षस्थलो
लंबापीनसुवृत्तबाहुयुगलस्तत्तुल्यमानोच्छ्रयः ।
कामी कोमलसूक्ष्मरोमनिचयैः संरुद्धगंडस्थलः प्राज्ञः
पंकजगर्भपाणिचरणः सत्त्वाधिको योगवित् ॥ ७ ॥
शंखासिकुञ्जरगदाकुसुमेषुकेतु
चक्राब्जलांगलविचिह्नितपाणिपादः ।
यात्रागजेन्द्रमदवारिकृतार्द्रमूर्त्तिः
सत्कुंकुमप्रतिमगंधतनुः सुघोषः ॥ ८ ॥
स युगोऽतिमतिमान् खलु शास्त्रवेत्ता
मानोपभोगसहितोऽपि निगूढगुह्यः ।
सत्कुक्षिधर्मनिरतः सुललाटपट्टो
धीरो भवेदसितकुंचितकेशपाशः ॥ ९ ॥
स्वतंत्रः सर्वकार्येषु स्वजनं प्रति न क्षमी ।
भुज्यते विभवस्तस्य नित्यमर्थिजनैः परैः ॥ १० ॥
भारं तुलायां तुलयेत्सुरन्नैः श्रीकान्यकुब्जाधिपतिर्भवेत्सः ।
भद्रोद्भवः पुत्रकलत्रसौख्यो जीवेन्नृपालः सरदामशीतिः ॥ ११ ॥

7 - 11. Bhadra Yoga: The native with Bhadra Yoga will

have a face akin to that of a tiger. His gait will resemble that of an elephant. He will have an even and prominent chest, and his arms will be long and fat. His height will equal the combined length of his arms. He will be libidinous. His cheeks will be covered with plenty of soft hair. He will be learned and will have palms and soles with a pink shade. He will be quite gently disposed and will be an expert in Yoga Sastra. His palms and soles will have marks of conch, sword, elephant, donkey, flower, wheel, lotus etc. He will ride on excellent elephants (*lit.* wet with the rut of such elephants). His physique will smell like saffron and he will speak charming language. His eye-brows will be beautiful. He will be exceedingly intelligent, will have knowledge of Sastras and will enjoy honour and pleasures. He will be secretive and will have a healthy abdomen. He will be attached to Dharma, will have a prominent forehead, be bold and will have dark and curly hair. He will be independent in all his undertakings, but will be incompatible with his kinsmen. His wealth will be enjoyed by those who seek it. He will possess excellent gems to be weighed on a scale. He will rule over the kingdom of Kanya Kubja and will enjoy happiness concerning progeny and spouse. His life-span will be eighty years.

अथ हंसयोगफलम् ।

रक्तश्चोन्नतनासिकः सुचरणे हंसे प्रसन्नेंद्रियो गौरः
पीनकपालेरक्तकरजौ हंसस्वनः श्लेष्मलः ।
शंखाब्जांकुशमत्स्यदामयुगकैः खड्गांगमालाघटैश्चंचत्पाद
करस्थले मधुनिभे नेत्रे सुवृत्तं शिरः ॥ १२ ॥
जलाशये प्रीतिरतीव कामी न याति तृप्तिं वनितासु नूनम् ।
उच्चोऽङ्गुलैर्वै षडशीतितुल्यैरायुर्भवेत् षण्णवतेः समानाम् ॥ १३ ॥
बाह्लीकदेशान्वरशूरसेनान् गांधर्वगंगायमुनांतरालान् ।
भुक्त्वा वनांते निधनं प्रयाति हंसोऽयमुक्तो मुनिभिः पुरणैः ॥ १४ ॥

12 - 14. Hamsa Yoga: The native of Hamsa Yoga will have a copper-coloured body (i. e. fair in complexion), an elevated nose, charming and soft feet, attractive limb, prominent cheeks, blood-red palms, voice akin to that of a swan, and be phlegmatic. His palms and soles will have symbols of conch, lotus, elephant-hook, fish, rope, club, garland, pot etc. His eyes will be honey-coloured

and his head charming and circular-shaped. He will be fond of water resorts, be very libidinous and be not satisfied with women. His body will be 86-inch tall (ancient measurement). He will live upto 96 and will rule over the countries Bahli, Soorasena and Gandharva and the region between the rivers Ganges and Yamuna. After such a rulership, he will die in a forest.

अथ मालव्ययोगफलम् ।

अस्थूलोष्ठो न विषमवपुर्नैव रिक्तांगसंधिर्मध्ये क्षामः
शशधररुचिर्हस्तिनीशः सुगंडः।
सद्दीप्ताक्षः समसितरदो जानुदेशाप्तपाणिर्मालव्योऽयं
विलसति नृपः सप्ततिर्वत्सराणाम् ॥ १५ ॥
वक्त्रं त्रयोदशमितांगुलमस्य -
दैर्घ्यं तिर्यग् दशांगुलमितं श्रवणांतरालम् ।
मालव्यसंज्ञनृपतिः स भुनक्ति नूनं -
लाटाँश्च मालवकसिंधुसुसपारियात्रान् ॥ १६ ॥

15 - 16. Malavya Yoga: One born in Malavya Yoga will have thin lips, an even physique, loose joints, and thin waist. He will be radiant like the moon. His spouse will belong to the class of Hastini. He will have charming cheeks, bright eyes, even and white teeth and arms extending upto the knees. He will live upto seventy occupying a royal seat. His face will be 13-inch long and 10-inch wide extending upto the ears. He will rule over Malava, Sindhu and Pariyatra.

Notes: "Hastini" is one of the four classes of females and is described by classics on Samudrika as one having thick lips, thick hip, thick fingers, large breasts, dark complexion and strong sexual passion.

अथ शशकयोगफलम् ।

लघुद्विजास्यः सुभगः सकोपः शठोऽतिशूरो विजनप्रचारः ।
वनाद्रिदुर्गेषु नदीषु शस्तः प्रियातिथिर्नातिलघुः प्रसिद्धः ॥ १७ ॥
नानासेनानिचयनिरतो दंतुरश्चापि
किंचिद्धातोर्वादे भवति कुशलश्चञ्चलं कोलनेत्रः ।
स्त्रीसंसक्तः परधनहरो मातृभक्तः सुजंघो मध्ये क्षामः
सुललितमती रंध्रवेदी परेषाम् ॥ १८ ॥

पर्यंकशंखशरशस्त्रमृदंगमालावीणोपमाः -
खलु करे चरणे च रेखाः ।
वर्षाणि सप्ततिमितानि करोति राज्यं -
संज्ञः शशाख्यनृपतिः कथितो मुनीन्द्रैः ॥१९॥

17 - 19. Sasaka Yoga: One born in Sasaka Yoga will have small teeth, small face, be fortunate, irascible, wicked, very valorous, will wander in forests and will be fond of forests, mountains, forts and rivers. He will honour guests. He will not be specially short. He will enjoy fame, will possess various kinds of armies and will have protruding teeth. He will be skilful in dealing with metals, minerals, ores etc., will have roving eyes, be fond of women, will steal others' wealth, will honour his mother, will have attractive knees, thin waist, be quite soft in disposition and will search others' shortcomings. His palms and soles will have marks of cot, conch, arrow, weapon, garland, lute etc. He will rule upto 70 years of his age.

केन्द्रोपगा यद्यपि भूसुताद्या मार्तण्डशीतांशुयुता भवंति ।
कुर्वंति नोर्वीपतिमात्मपाके यच्छंति ते सत्फलमेव पुंसाम् ॥ २० ॥

20. If the Sun and the Moon join Mars etc. causing one of these Yogas, one does not become a king. The dasa of the relevant planet (i. e. Mars etc.) will cause other kinds of favourable effects.

विद्वद्गम्ये खेटलीलाविलासे सम्यग्बोधे पुञ्जराजोदिते च ।
होरासारे शम्भुहोराप्रकाशोऽध्यायः पूर्णो वै महापूरुषाख्यः ॥ २१ ॥

21. Thus ends the (20th) chapter entitled "Pancha Maha Purusha Yogas" in Punja Raja's Sambhu Hora Prakasa with the essence of astrology, reflecting the playful deeds of planets as accessible to scholars.

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